THE CHURCH SERVES THE WORLD

Visits to Church World Service Centers

around the World 1960 - 1961

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Pleasant Hill, TN

1989

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Preface

It has taken me almost thirty years to write this manuscript, just as it took me more than forty years to finish my last two years of college. Both have given me much pleasure, though long delayed.

For ten years after our trip was made, I told to women's groups and in church services the story and showed slides of our visits to Church World Service Centers around the world. In the first year I spoke 75 times.

I have written this story primarily for my grandchildren: Erika, Andrea, Timothy, and Brian , now grown, beecause they have never really heard the story. I will share it more widely with those who might be interested in the work of Church World Service (CWS) in 1960 - 1961.

I am grateful beyond words to my husband, Lee, for his help in preparing this manuscript, as we tried to transcribe notes scribbled down almost thirty years ago. I am grateful to my daughters, Marian and Carolyn, and to my sister, Pauline, for keeping the letters which we sent home. I am especially grateful to Dr. Reginald Helfferich and the many people who took time for us in their busy lives.

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The Sabbatical Year 1960 - 1961

Lee's first sabbatical leave came after eight years of teaching at Lancaster Theological Seminary in 1960 - 1961. This entitled him to one full year of leave. Lee decided that he wanted to make a study of the Evangelical Acadamies of Europe, especially of Germany. He arranged with the faculty of the University of Pennsylvania, Philadelphia, to use this study for his PH.D thesis. So September 1960 through March 1961 was designated for that purpose.

I had become increasingly interested in the work of Church World Service around the world. In speaking to many churches, I shared what I had learned about that work, most particularly from the Rev. Reginald Helfferich, director of Church World Service of the Evangelical and Reformed Church. With a year available to Lee and me, it was decided that, beginning in April 1961, we would visit CWS centers around the world, centers which were largely suggested by Reginald Helfferich. In addition we would visit centers available to us in our travels in Europe.

The sources of this writing on the Sabbatical year of 1960 - 1961 are mimeographed letters sent to the Seminary, individual letters to our family and diaries kept carefully at times and sporadically at other times. We also made copious notes in relation to visits to Church World Service Centers.

This section deals with our visits to the Centers of Church World Service in Europe, starting in Berlin, then to Austria in 1960 and continuing with a conversation with Fr. Urbig, head of "Bread for the World" in Stuttgart, Germany. No other visits to CWS Centers were made until 1961 after Lee had completed his studies of the Evangelical Academies in Europe.

Berlin

During Lee's sabbatical in 1960-61, we planned to visit Berlin where Lee would attend the meetings of the World Council of Christian Education. As a result of those plans, through the kindness of Jim Wagner in sending a letter of introduction to Bishop Dibelius, the Bishop invited us to attend a meeting of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches. This was our first stop in Germany. We had not developed our "German" ears, so that we could understand what was happening. However, we attended and listened to the speeches. The bishop's opening address dealt with "Health." The German word for "health" is "gesundheit." I had never heard that word except in connection with sneezing. When anyone sneezed in our Pennsylvania Dutch countryside, we would say,"Gesundheit." Quite often Bishop Dibelius would mention "gesundheit." That was the only word in the whole speech that I recognized. Mentally, I began to giggle and began to listen for the word to be repeated. I enjoyed the speech.

I could not keep any notes, so will quote from a paragraph in Lee's report back to friends in Lancaster:

"..... First there was a session in the Lecture Hall. A beautiful arrangement of pink and blue hydrangeas, and the Berlin String Quartet playing Strauss and Brahms provided the setting. The Bishop was a delightful host and elder statesman. He paid tribute to Church World Service, especially to the American Churches. Not only did they meet critical needs, they gave new stewardship vision to the church in Germany. He announced that the West German Church has requested that no more surplus foods be sent to West Germany. They are ready to enter into partnership in Inter-Church Aid helping to meet needs elsewhere. At Dr. Helfferich's invitation, we attended the final session of the Consultation; the discussion reflected a concern not only for meeting emergency needs but for enabling people everywhere to develop to the point of self-sufficiency. Our thanks to Jim Wagner for opening the door with a letter to Bishop Dibelius that led to all this."

A later paragraph in that same letter had this to say:

"On our last day in Berlin, Dr. Waltraut Seeber (friend of Morris Slifer) took us to one of the three remainingg refugee centers in West Berlin. We met the young Japanese couple in charge of the Helfswerk program there and also the director of the entire Refugee center. Dr. Seeber also arranged for us to meet staff members of the Evangelical Academy."

While Lee attended meetings, I visited the folks in Johannestifft, a Lutheran center that had been helping people for more than 100 years. The smooth walks made it possible for young and old, who cannot walk, to get around in hand-run mechanized chairs and cars. Retired deaconesses find it a place for their diminishing services and as a final home. There was hospital care (two hospitals), a nurses' training center, a deacon training center, and most heart rending of all, a home for boys and young men so dreadfully crippled they cannot be cared for at home. More than once on this trip was I proud to be an American. This was one of them. When asked if we (the wives of Americans and Canadians attending the meetings) wanted to visit these boys, the young woman said, "Somehow it is easier when we take Americans in to visit them." As I went in I remembered the title of Harold Wilke's book, GREET THE MAN. We went, shook hands with hands that took tremendous effort to reach out to us, spoke with those for whom each word was literally forced out, tried out our "funny" German, but for the most part spoke simple English. (A young American Mennonite girl had given one year of service there and taught them simple English along with caring for them.) A young man, for whom every moment of exertion must have been agony, was interested in American politics (it was convention time!) and brought us up-to-date on the news. Incidentally, he was for Nixon!

Linz, Austria

One of our first visits to a CWS Center was in Linz, Austria. One of our friends in Lancaster was Elisabeth Heinz, herself a refugee from Linz. We promised her that we would visit her family (Kinkle) there: her father and mother, two sisters with their families, and a brother. The families were living in very small apartments, the apartment buildings having been built by the Austrian government. The Kinkle-Strecher families combined so that Lee and I might stay with them. One sister and husband

slept in the dining room. The children, who usually slept in the dining room, slept with other members of the family. We had our meals with them.

We had taken pictures of Elizabeth Heinz and her family to them. We showed them the house which she was buying. They could not believe that Elizabeth had accomplished so much in her few years in America. We were their guests during the entire time we were in Linz, although we visited other parts of the refugee center. We went with them to Sunday Lutheran church service in a lovely chapel with at least four vases of flowers on the altar and several along the side. The pastor was organist, priest and preacher. A student from England was there, helping with some work during the summer. The men sat on one side of the chapel, the women on the other. The older men sat on the front bench (all were benches, no pews). Lee was asked by Mr. Kinkle to sit in front with the older men - a seat of honor.

Lee's German was very halting during this early time of our stay in Germany. Mine was impossible, but we got along very well and felt we had become good friends. Our visit with her family encouraged Mrs. Heinz to visit them the next summer. She has made at least five more trips to Linz since then. Her daughters have also vsited their family in Linz.

While in Linz we visited another camp, where the E&R Church had been actively involved. This refugee center was begun when people fled from Yugoslavia and other Communist countries after WWII. In 1957 Hungarians fled their country and came to Linz.

The refugee center, of which Pastor Heinrich Bolz was the head, had really become a "housing development." It had become a permanent establishment for refugees. Only a few refugees continued to come - Hungarians who had settled elsewhere and had chosen to come back and people of the Reformed faith whom Pastor Bolz had found isolated in other centers.

The name "Reginald Helfferich" was an "open sesame" here. Dr. Helfferich had written Pastor Bolz that we would visit this summer. We were very cordially greeted and this very busy man gave us 3 hours of his time on a Sunday afternoon. Pastor Bolz himself was a refugee, coming from Yugoslavia with his people when the Communists forced them out of there. The people of Switzerland and Holland had probably given more money to this center than the E&R Church, but Dr. Helfferich had always been around when needed, to say,"What can we do?" Pastor Bolz was most warm in his praise of Dr. Helfferich, saying he was much easier to work with than many other agencies. Working with other agencies "is so full of complications." Fortunately the E&R Church had given Dr. Hellferich a freer hand that enabled

him to cut through red tape that hampered work in emergency camps.

For 10-15 years people had lived in barracks. Before that there were only little roofs to protect the people. At first the barracks were wonderful. But living for 10-15 years in 1-2 rooms for an entire family kills the spark of morale that makes people want to make their lives worthwhile. We saw these barracks - row on row of one-storey buildings, a corridor down the middle, 1 and 2 rooms (I can't call them apartments!) off each side of the corridor. Inside the apartments there was one room with a bed and a cupboard for clothes. In the other room a cot, one chair and one sitting stool, a wood stove and a sink. There was a table and shelves for dishes. It was a mildly warm day and the room was hot. Folks who had lived there for 15 years said, "Too hot in summer, too cold in winter." One woman rubbed her hands automatically as she thought of it.

Shortly after the Revolution in Hungary, refugees from that country came to the center. There was not room for them, but they were taken anyway. Boys and girls were put into the same room and conditions became intolerable. Pastor Bolz pled to have them separated but nothing was done. At that moment Dr. Helfferich visited the center, asking, "Where can we help? What do you want us to do?" (The way Pastor Bolz repeated this conversation made us realize how much this meant to him.) Pastor Bolz told Helfferich of the condition of the young people and took him to see it. "These are our people (Reformed)," said Helfferich, "we must take care of them. How much do you need?" Pastor Bolz thought $3000 would suffice and that amount was put into the bank. Then Pastor Bolz went to the government authorities to tell them what he planned to do for these Hungarian young people. "This is good," they said, -"but it should include all young people." So impressed were they with the plans that they footed the bill for the entire project. (Here we must remember that such young people if allowed to continue to live in such conditions would be potential delinquent elements of society. So - in a sense the city and state were protecting themselves.)

Thus the money was not needed for the purpose for which it was given. Pastor Bolz wrote to Helfferich, asking, "What do you want me to do with the money?" Dr. Helfferich wrote back, "What do you want to do with it?" This was like a gift from heaven. Pastor Bolz could begin a project which he had longed to do - start the people building their own homes. It was impossible to go to the Austrian government for such a project unless you could purchase the land. With the money from the E&R Church, Pastor Bolz could purchase the land. Now he could go to the government. Such a project would cost 2M. shillings ($80,000).

The government would give 3/4 for such a project if the camp could raise 1/4. So Pastor Bolz set out to find the money. From the Reformed Church in Holland he got 400,000 shillings ($16,000), from the E&R Church in the U.S. 82,000 shillings ($3280) and 18,000 shillings ($720) from another source.

With money to buy the land, Pastor Bolz began the project that brought new life to his people. The people could build their own homes. When a family wanted to build a home, they came to Pastor Bolz. They had to give evidence that they had saved money for this purpose. One lady laughingly told us that they had saved 300 shillings ($12). Then through the UN, materials were secured for the building of a home. The building had to be done by themselves, laboring after their regular work was done. Sometimes this took 3-4 years. Sometimes, if a couple could work, it took only 2 years, often two summers and a winter. There was enough land for a garden. There was no space for a lawn, only for vegetables and flowers, and, perhaps, a fruit tree.

These people were living a good life. Yet it would not have been possible without outside help. Small though the part of the E&R Church was in comparison with the Swiss and Holland churches (the comparisons are mine not Pastor Bolz'), Pastor Bolz said that we must tell Dr. Helfferich and the people of the E&R Church that much of this would not have been possible if it had not been for the start that we gave to these important projects.

The task was not finished. The people were growing older. Some of the older people did not have families to look after them when they could no longer care for themselves. Most of these homes were so small that older folks (particularly if they are ill) could not be cared for in the home of a family member. So the next great need was for a home for older folks that would include hospital care. Such a project would cost 3M. shillings. The government again would give 3/4 of it, if Pastor Bolz could raise the 1/4 . This was 750,000 shillings ($30,000). So far he had secured 100,000 shillings from the Swiss church, 200,000 shillings from Swiss Bible classes. Where was he to find the other shillings?

And then there were the children. Pastor Bolz said that he could only help the adults who wanted to be helped. But the children - they must not suffer because they were born into homes where parents did not want to work, either to earn money or to have a decent home. These children had to be kept warm, had to be given milk, and had to have medicine, even if their parents would not provide.

Working with the Hungarian people was difficult. There were only 12 families, so they had a sense of being isolated, not a part of the group. These were for the most part younger people who had spent 10 years under communism. This tended to reduce their sense of responsibility. Some of these were people rejected by other governments who came to Austria because they had no other place to go. The children suffered most. In the communist state parents begat children and that ended their responsibility because the state took over. Children in the camp went unfed, uncared for 4-5 days at a time. This was intolerable to Pastor Bolz. A place had to be found for the children. The Swiss Reformed Church bought a house for them. The Dutch (Holland) Reformed Church paid for the remodeling. The E&R Church in the U.S. gave $2000 to the support of a housemother and a teacher. So there was a kindergarten for more than 30 children - cared for day and night. In addition small babies were cared for. The housemother was a Hungarian refugee who was the head of a children's hospital in Hungary, so they got the very best care. That summer an English kindergarten teacher, who spoke German fluently, was spending her vacation there, teaching and giving the regular teacher a rest. Some of the other work was done by young girls who had no other jobs and needed money to pay their way.

We visited a Hungarian family quite different from the above. They had three children and loved them dearly. They had been living in the camp for two years. The father was not well, could only earn $50 a month, of which $20 went for rent. Yet out of the $30 left, they were trying to save money to make something of themselves. They would never be able to own their own home, because the construction work had to be done by themselves. With the father ill and the mother raising small children, it was impossible. Their neat little apartment was furnished by the Swiss Church. When we visited this home, we could converse very little, held back by the barrier of two languages. The wife could speak only Hungarian, Pastor Bolz spoke Hungarian and German, Lee spoke German and English, I spoke only English. If the wife wanted to speak to me, she would speak to the pastor, the pastor to Lee and Lee to me. When I answered, the process was reversed. Yet we knew we were friends. When we left she gave me two beautifully embroidered crocheted doilies. I could not bear to go empty handed again. I had to get something from home. (I wrote to someone in Lancaster; they sent some handkerchiefs which I could carry easily in my luggage.)

Pastor Bolz' "congregation" consisted of about 30 families, but, because he himself was a refugee, many Protestant families came to him for counselling. He had counselled with at least 3000 families.

We visited a Sunday afternoon meeting of the ladies. There was a wonderful spirit of fellowship. Pastor and ladies teased each other. They were glad to see "friends" from America. When I spoke to them, I said I wanted to bring love and greetings from the E&R Church women of Lancaster, PA (St. Peter's Church and the Regional Women's Guild). Lee had difficulty in translating. Pastor Bolz, who had been saying that he could not speak English, said, "I know what she means. I will translate." The women laughed and one woman said, "He knows more than he lets you know" - to the peals of laughter of the other women. We understood because we can understand what is being said in German without being able to speak the language. We did not sense this camradarie in the Lutheran camp.

Salzburg, Austria

Our notes about a Center in Salzburg include information about visits to an Old Folks Home, a School and a Lager (refugee camp). Strangely neither Lee nor I can remember visiting anything but the Old Folks Home.

The Old Folks Home was in an old army barracks. Residents were about half refugees and half people of Austria. One of the residents was a graduate of the University of London; another had a son living in Carmel, CA. A couple in their 80s showed us the results of their handwork - a gilded shaft of wheat which was part of the celebration of their 50th. wedding anniversary. The Home provided a hospital, a writing room, radio and TV. When the building was a barracks, a hall ran down the sunny side of the building; the rooms were on the other side. The building was reconstructed so that the hall ran down the middle with smaller rooms on both sides of the hall. One or two people lived in each room. The Home had 30 beds for ill people; 30 beds for people not so ill but needing care. In all there were about 300 rresidents in the Home. A doctor would see about 30-40 patients each day. There were therapy rooms, dietetic rooms and sterilizing equipment. The residents were Austrians, Russians, Yugoslavians and Hungarians. The Russians had fled from Russia to Yugoslavia after WWI and then to Austria after WWII. Most of the residents spoke several languages, including Russian, German, French, English, Hungarian, and Estonian. (Austria is a German-speaking country). We had a feeling that the residents of this Home were a more highly educated group of people.

There was a school for children of parents who worked, both refugees and Austrians. A young American, whose name was Barker and who came from Brooklyn, N.Y., had been there after the War, giving his time and money. After a time he went back to the U.S. to be married. He died of a brain tumor six weeks later. His parents continued an interest in the school and helped it become independent of outside help. Parents must pay to keep their children in this school. An American stationed in Salzburg had given Christmas parties for the children which were still remembered, but there were no Christmas parties anymore. The ages of the boys were 6-16. They were required to make their own beds, the six-year olds taking as long as a half-hour to make their beds. No wrinkles allowed, I guess.

The lager (or refugee camp) was about 15 years old. People were gradually moving from the lager into their own homes, setting up a permanent life here. The Austrian government gave a young mother with four small children 600 shillings a month. They lived in two rooms with three beds. The mother added to her income by cooking meals for a young man and taking in laundry. The husband had died from lung trouble, after fleeing from Hungary. Their son broke his leg and missed a year of school. He was being tutored at a cost of 5 shillings a month. When the mother would become a citizen of Austria her income allotment would be increased to 1300 shillings per month.

There were few Hungarians in this lager. Three young men fled over mined fields to escape from Hungary. One had lost both legs and a hand but said he was glad to be out of Hungary. The entire border between Austria and Hungary was mined, even the streams that flow along it, to keep people from leaving Hungary. In the new housing developments there were Czechs, Yugoslavs, Russians, and Germans.

Alcoholism was a great problem. They were trying to cure it with medecine, but the difficulty was really the problem that starts the alcoholism. One man had lost a beautiful wife, a beautiful daughter, his home, everything. What had he to live for? He gradually grew worse and was dying. A social worker who had been working with him was called. He looked like a frightened animal. She finally persuaded him to go to the hospital. Three others in the room begged for her help too. They were all in such bad condition that they could not go by bus but had to be taken there - a miracle that they did not die before getting there. The dying man was then in the U.S.; another had a wife and a nice home (we saw him well dressed, carrying a camera and saving for a TV). The others were taking care of themselves. Still there were others who could not be helped.

People who were in this lager tended to be those who were not accepted by other countries - political, criminal, or health refugees, or had no desire to work. Some had been to other countries but had been sent back. Austria had to accept them because they could not return to their homeland. The U.S. was one of those countries which would not accept refugees who were not in good health or who had a criminal record. I remember in my speeches after I came home, telling this, saying that little, impoverished Austria would take them in but not strong and rich by comparison America.

Fr. Urbig, " Brodt fur die Welt" Stuttgart, West Germany

Lee and I had an opportunity to have a conversation with Fr. Urbig, who was the head of an organizationin Germany, similar to our "Church World Service" in the U.S. It was called "Brodt fur die Welt." She was a very large woman, almost overpowering. I am not sure how we got to her, but it was for the purpose of learning what was being done in Germany, similar to our work in the United States. This was 15 years after WWII had ended in Europe. Fr. Urbig told us that for so many years she had been in Germany with her hands outstretched to receieve gifts from the U.S. to help Germany after the "Zusammenbruch" (collapse). Now - just recently she had found herself with her hands still outstretched, but this time her hands were filled so that Germany could now give "brodt" to the world. She was very grateful for this.

Our conversation was largely about Germany after WWII. The Germans knew there would be a "zusammenbruch" when the war ended. In fact you could hear people saying,"Enjoy the war. Peace is going to be terrible." And it was. At the end, most Germans hoped their country would lose the war because they were fighting for the wrong thing. The invasion of other countries they did not consider war. It was not until the British, the French, and the U.S. entered did they think of themselves as "at war." This realization brought solidarity to the German people.

The bombing was terrible. "Overnight the war was over," she said. At first we did not understand what she meant because the bombing had gone on for a long time. We think she was saying that one night the bombing was so terrible that they knew the war was over. There was no radio, but somehow they heard. In Germany, for 48 hours there was no noise, only silence. In 1948, Germany was split into four zones. In the American zone it was better from the beginning. There was no German

authority, no police, no one to turn to. They felt they were living in chaos - physical, spiritual, political chaos.

The first miracle came when the man in the street began to work. Men began to work as a reaction to survival, even without hope. "Zusammenbruch" lasted until 1948 when Russia blocked Berlin. Then the three Powers decided that there must be a German government. Improvement came. Under the three powers, movement from one zone to another was almost impossible. To go from Stuttgart to Tubigen, a distance of 25 miles, took 6 hours. The question was asked, "What is freedom?" "Freedom is when your doorbell rings at 6 A.M. and you know it is only the milkman."

The real miracle of this time was that families kept intact. There was hope, but suicide was high.

We had been in Germany for some time when we had this conversation with Fr. Urbig. We had the feeling that the Germans resented the gifts given to them by the Americans. They felt it was the "rich" giving handouts to the "poor." We also had the feeling that Fr. Urbig felt this way too. I have a statement in my notes which was written before my notes on our conversation with Fr. Urbig. Therefore I think I wrote it before speaking with her. I cannot recall if I said it or not, but I will include it here:

"Please, may I say this to you because I have no other opportunity of saying this to the German people? It is hard for the Europeans (Germans, especially) to understand that (after the war) the Americans gave <u>because they have been give nmuch</u>. We have received too.

"From Europe for 250 years, while we were a struggling nation, we received your culture, your intellectual thinkers, your pastors, your fashions (!), your restless people. We did not receive food because of this we had enough. But for 250 yeasrs we have been receiving. You do us a disservice if you allow the German people to think that we give only because we are rich. We give because we have learned to receive.

"We have given also because we feel we have been given much by God. Many hundreds of thousands of Americans feel that God has continued to shower his abundance upon us, year after year after year, and because He has a task for us to do. We have given because we have received from God.

"The picture which Germans have of Americans is that of "landowners" giving to "peasants" because this is the image they have of givers and receivers. This is a false image of all

Americans, although some did give clothing that they no longer wanted. Many gave up something to be able to give. One woman I know had bought a new coat. She sent her new coat to Europe and continued to wear her old one. A movie camera that our family had planned to buy, so that we might have pictures of our children's childhood, was never bought and the money was used to buy a heifer, so that some children might have milk to drink. When we were selecting clothes to send overseas, our children insisted that we send their best dresses, not the ones they did not want.

"If the Germans knew this, perhaps they would not resent us so much. One woman said to me, `It is not enough just to give; one must feel that one is serving Jesus.' This, I believe, is the way many Americans have been giving. Will you tell them this? We give because we have been given much and because it is our service to Christ, our Master, who has given us this task in this time. Americans probably know better than the Germans what it is to be poor."

I must thank all those people who opened their hearts and doors to us, especially the Kinkle family in Linz, Austria. They will always be remembered.

Anna Limbert

Anna Limbert is a friend of my youth. When I moved to Lancaster and became a member of St. Peter's Reformed Church, she was one of the leaders who gave me much. Although she taught classes of younger girls, my relationship with Anna came through her work in dramatics in the church. She and her husband took me to Camp Winnipesaukee in N.H. for the first time. Anna's husband was Dr. Paul Limbert, at that time Professor of Religion at Franklin and Marshall College.

Over the years we became good friends. On Lee's sabbatical 1960-1961 we visited Anna and Paul in their home in Geneva, Switzerland. Paul was the Executive of the World Y.M.C.A. Their home was a large apartment in or near the offices of the Y.M.C.A. Paul's mother lived with them at that time and needed considerable attention. Anna did a great deal of entertaining of guests who came to the Y. offices. We were their guests over the Thanksgiving holiday in 1960. In addition to all this, Anna found time to serve needy persons in the stricken parts of Europe. Anna not only worked herself but she involved friends and Y.M.C.A. persons in the U.S. and Europe.

Clothing and money were sent to distribute to the needy. Anna did much of the remodeling of clothes that were distributed. Anna asked that the people who were to receive the clothing send her exact measurements so that the clothing would fit when they were received. Anna knew that most of the people would have no way to remodel the clothing themselves - no needles, no thread, no sewing machines. However there was one woman in Poland who asked that any good clothing be sent. She would remodel them and sell them to support herself.

Anna told me that her work began at the time she arrived in Geneva. One of the Y.M. workers was a Polish refugee. He was concerned about Y. workers back in Poland. Because they were connected with a religious organization they were not eligible for help from a communist government. They were suffering more than most people in Poland, even though all were suffering severely. The Polish man asked Anna if she would help him. They started on a small scale. They started an Anna M. Limbert Fund, getting money from Anna's family and friends, mostly in the U.S. Anna received clothes from people in Switzerland. People who were returning to their homeland often did not wish to take all their clothes with them. They gave them to Anna. People in America sent bundles of clothes. Many had to be cleaned and mended. Anna involved sewing groups in Geneva. When we were there she had racks of clothes waiting to be fitted and sent.

It would have been difficult for me to take notes on all that she had been doing and was still doing at the time we were

there. So I copied portions of some of the letters which she had received from grateful recipients. I will quote here from those portions. They are the words of letters Anna received:

P___. The husband is half-paralyzed; the wife suffers from asthma; they live on a small pension not sufficient for food: "The words which I will use cannot express our gratitude for what you did for us. In addition to the material value of your help, there is another factor of tremendous importance in what you are doing: You are giving us the evidence that we are not alone; you are giving us joy and you are giving the witness that somewhere far away there are good people who are not only giving help but who put into action such a lot of good will and who care to bother about us."

P__. A young man who has a complicated disease was given medicine and clothes for his family and toys for his little son. The toy bear is a special favorite; sleeps with it; eats with it; carries it around; pretends with it. In the pocket of a little shirt Mrs. Limbert had put a little surprise. Meant so much.

P__. "Please tell Mrs. Anna Limbert that she performed a miracle! Our situation was almost without hope. My husband, as you know, has been ill with TB for several years and also suffers from rheumatism and cannot work. As it was I had to work for the whole family and earn our keep. My health also failed and our situation became desperate as we have three small children who have to be fed, clothed, and brought up. Mrs. Limbert saved us from death ..... Thanks for the numerous packages ..... we were able to survive the winter. ..... And now the miracle has happened. Because only God could have inspired Mrs. Limbert and yourself to provide us with the knitting machine we wanted so much to have. This is the real solution to our problem."

Another letter from this family: "If you could only see our joy, tears of joy!! After receiving the knitting machine, it would repay you to some extent for all the trouble and effort you undoubtedly had in procuring it for us. It was God's will. Because what would have happened if my letter addressed to unknown people some time ago would not get to the hands of such a good person as you are. The life of two ill persons with three children would be disastrous. But our good Lord did make it that you received this letter." (The machine cost $70.)

P__. A 20 year old young man, completely blind and suffering from epilepsy was sent special medicines to relieve his seizures: "I wish to thank you very sincerely for the medicines you have sent me. I am happy to tell you that they are very effective and have helped me greatly. I was relieved in a short time. ..... It is difficult to express in words how deeply grateful I am to you, my unknown friends who have wanted to help a man as handicapped as I am."

H__. I am 25 years old. My husband left me. I had a son 5 years old in the hospital, suffering from pneumonia. My daughter is 10 months old. The blind girl of my dead sister is also with us. It is necessary to operate but she does not have clothes and I cannot take her to the hospital. We have no heat and it is 25 degrees below zero. I am at the end of my nerves. I can't go on anymore. I ask you to help us and pray God to bless the hands that pack our box."

P__. "I wish to tell you that the things for my girl are fitting very well. It is difficult to express it in writing, but I will try to describe in a few words the joy of this child - she was thrilled with the dresses and above all with the dolly. I cannot afford to provide her with such things. ..... She asked me to thank you very much in her name, she calls you `The Good Lady'."

P__. The father of this family is in a TB hospital; the mother works to support the family of three children; leaves for work at 6 A.M. and is back late at night.

The father writes: "I now have a lot of time since I am forced to stay in an anti-TB sanatorium and I often ask myself: what builds such noble characters as yours?

"Please believe me that your help to people such as we are, who do not expect anything from life and who have lost faith in people - brought to us again the certitude that not all the people are bad and egocentric. And this is due to your unselfishness, humanitarianism and good heart.

"I am not able to express in writing what my wife and I feel at this moment. I have just received a letter from her. She says that if she only could meet you, she would kiss your hands and feet to show her gratitude for your nobleness. I believe that in such a wonderful country as yours is, people are good and unselfish and I would like to survive to be able one day to thank you personally for everything you have done for us.

"May God Almighty repay you. Please accept my very deep respects. My wife sends you her very best regards and the children kiss you 222 times."

A letter from the wife of the above: "I did not write earlier because of my illness. ..... Because of the hard work I had to execute, I got also very ill. ..... I am getting up at 4:30 A.M. and I work very hardly from 6 A.M. to 15 (3 P.M.). And then the work at home, very often until midnight, taking care of my husband and the children. ..... In the factory where I work I have to work standing during 8 hours."

P__. "Just a few words to tell you that on December 3rd. my son ..... died in a hospital. Before passing away, he asked me to write to you and tell you how much he appreciated everything you did to save him and to help us in our worries."

P__. A young man. 25 years old, in a military prison was sent a second-hand suit: "I really do not know how I can ever express my gratitude for those many things, especially the fine suit which fits me like a glove. Will you please give my sincere thanks to the kind donor? I have never in my life had such a beautiful suit. In it I will be able to return to my country decently dressed. Quite frankly, I had never believed I would receive anything because who cares about people like me. I have been so often humiliated, deceived, offered vain promises, and I had lost my faith in mankind. Your kindness has lifted a great load from my heart and I thank you most sincerely that in this way you have helped me to bear my lot."

Anna Limbert took it upon herself. She said to me, "If only poeple would take it upon themselves and not be afraid they will be taken in."

Thank you very much, Anna - and Paul - for all the love you have given to us and to the world.

Greece, 1961

Lee's work with the German Evangelical Academies was completed in Germany at the end of March, 1961. We picked up our visits to centers of Church World Service and visited centers in Greece, Jordan, Pakistan, India, Burma, and Hong Kong. We also visited some mission stations in India and did "touristing" in Thailand. We had hoped to go to Japan but there were 20,000 Rotarians in Tokyo. We thought there were enough Americans there, so went on to the Philippines and spent several extra days there.

When we left Germany, we visited Greece first. It is a beautiful coutry, lovely beaches, sky-blue water. Climate-wise it is my favorite country, next to Hawaii. Our guide and special friend in Greece was Kimon Farantakis, a former student at Lancaster Seminary. He arranged for us to have a car and a driver. This was a wonderful privilege. We could have done little without Kimon's kindness.

I had made copious notes about Greece and will use them for my record here:

The Problem

Greece is largely an agricultural country, but the land is very poor. It is rich in marble but poor in productive land. As we drove from Athens to Corinth we saw little "good" land - very stony. Around Corinth the fields seemed fertile with few stony fields in the valley. Kimon says this is the most fertile land in Greece, but there is little of it. We saw people tilling the mountainsides, but this was poor looking soil too. Many workers own these patches to give them another source of income. Where food can be grown, it can be grown throughout the year. Hence, if the land could be made more fertile and less stony, Greece could have a more prosperous economy. The land keeps Greece poor.

Not only the land, but history has kept Greece poor. For 500 years Greece was occupied by the Turks and was used for the benefit of the Turks. Part of Greece was freed from the Turks in 1831, but other parts remained under Turkish domination until 1912. When the Turks were finally driven out, Armenian

refugees came into Greece, until 50% of the population were refugees. Greece struggled to get on its feet after the Turks left, but then Mussolini came and tried to take it over. The Greeks defeated the Italians, but then the Germans came and the Greeks were not strong enough to resist. The German occupation was particularly cruel. They took most of the food for themselves. Kimon said that during this period he was hungry for 8 years. A minister, Rev. Kuriakakis, told us that their youngest daughter was born just one month before the German occupation. She almost died as a baby and a growing child because they could not get enough food for her to eat. She is alive today only because a doctor friend gave her injections to keep her little body going. There was an under-the-surface feeling, not against the Germans, but against the Nazis. Someone said to us, "In our minds we try to remember that this was tyranny of a system and not a people. We say the `Nazi' occupation, not the German occupation." These were real Christians speaking.

When the Germans knew they were defeated, as they retreated they destroyed everything they could - needlessly. In Pierce College it cost $100,000 to replace the plumbing which was destroyed or taken. The Nazis needlessly dumped 1 MILLION TONS of rock and debris into a channel that the Greeks used in their transportation system. Roads were blocked with rock slides, dynamited. This was not done to keep the Greeks from following. They could not. It was cold-blooded destructiveness. After the Germans, came the communist revolution. What little was left by the Germans was finally destroyed by the Communists. Yet this time was not as hard as under the Germans. It was only 10 years ago (1951) that the Greeks were finally freed to develop their country.

Refugees

Yet not only did the Greeks need to help themselves, they needed to help refugees who had been coming into their country since 1912 and were still coming, although in smaller numbers. Not too long ago (before 1961), 50% of the population was refugees. The following were groups of refugees within Greece:

1. The Armenians who had been in refugee camps for as long as 42 years. These were being put into old folks homes.

2. The Post-war Alien group: these were the Rumanians, Yugoslavs, Bulgarians. Because of a long history of friction

between these people and the Greek people, the Greeks offered them a haven only until they were given an opportunity to migrate elsewhere - Sweden, Switzerland, Austria, and a few to the U.S.

3. The Greek ethnic group. These were people of Greek lineage who had lived in the bordering countries, basically Rumania and Albania. The Greek Rumanians were often business people who had been taken as slave labor into Russia; were freed if they returned to Greece. Being Greeks, they wanted to remain there. Greeks who lived in Albania were forced out or fled from that country and wanted to remain in Greece.

There was a further problem of old people in Greece - people who had lost everything during the occupations (Nazi and Communist) and who had no way of earning money. They could not save; they could not work. They had to be cared for. An old man came playinghis violin for the few coins people would give him. Rev. Kuriakakis said that there were many such who had to do this to be able to live.

Another part of the problem was that Greece was in Europe and many people concerned with relief thought that the European economy had reached a point where it did not need so much help (1961). This was true - except in Greece. Greece still needed a great deal of help and would continue to need it until her economic problems were solved.

The average income of farmers of Greece was $50 a year. Many earned only $30 a year. Their source of income had to be increased.

The church problem. The Orthodox Church was under the domination of the Turks (Muslims) for 500 years. For 500 years the church said "No" to change, thereby being the one influence in Greece that gave it unity. It is not easy to change. Change comes slowly. Many Greek people were afraid to do anything that would divide the people. Therefore they made "freedom of religion" difficult to achieve. The "free" churches faced curbs and restrictions. They could not use "propaganda" to urge their religion. Their churches must not look like churches. There could be no "bulletin boards" to show they were a church or carry times of services. This was difficult for us to understand at first, but relates to the insecurity of the nation in weakening the one force that held the nation together for 500 years. Things were not as simple as we wished they were. Change comes slowly to the church. (Remember this was 1961).

We were in Greece on our Easter Sunday, on their Palm Sunday.

We attended an Easter sunrise service on the Acropolis where Paul the Apostle preached. Although it is not really related to CWS, here I will quote from Lee's notes about that day, lest it be lost from our writings:

"Mr. Metzler met us at 5:40 and took us to the Areopagus for the American Easter Dawn Service (April 2). The Orthodox Church celebrates Easter one week from today. Cars and buses were everywhere, and a steady stream of people climbed the rock steps and the rocks to the top of the Areopagus. This was where Paul, according to tradition, met the Greek philosophers for the conversation recorded in Acts 17:22-34. We thought it significant that we were celebrating Easter near the spot where the Greek philosophers listened to Paul until he proclaimed the resurrection of Jesus. Then they turned away.

"The service was conducted by two chaplains, a Navy chaplain, and Air Force Chaplain Carnes whom we had met at Wiesbaden. The service consisted of appropriate scripture, prayer, hymns, anthems by the Navy choir and the American Church choir, and sermon. The sermon was by Dan Dallas, fraternal worker sent by the Church of God. Pastor Sutton, of the American Church in Athens, also participated.

"As we arrived, it was light, but the sun was still low behind the mountains. Then came soft, rose-colored rays of dawn as the sun came nearer the mountain horizon. Clouds filled much of the sky, but just above the mountain was a clear spot, and here the sun shone through as the service progressed.

"Liturgically, the service was simple and unadorned. I felt at the time that it lacked the note of victory that should herald the resurrection. However, the natural setting (on the rock of the Areopagus) with the sun rising almost behind the Acropolis and our sense of standing in the midst of history made the service full of meaning. The sermon reminded us that the birth and resurrection of Christ were opposite ends between which came his ministry. These cannot be separated, but must stand together.

"At least 1500 people were there. American sailors (the Forrestal was in the harbor) and airmen made up a large part of the congregation. Diplomatic corps people were there, and visitors of all kinds. We saw Dorothy and Hans Florin again. The Metzlers introduced us to their guests who had arrived at 12:30 p. m. after a long auto ride, but were up for the service.

"After breakfast, Kimon Farantakis took us to an Orthodox Church for the Palm Sunday service. The very long service (three hours) was going on as we arrived at about nine o'clock.

Each worshipper placed a thin candle in a large candleabra near the door. There simply is not enough floor space to provide seating. A lady insisted on giving Ann her chair. After a while Kimon motioned to me to come to the rear of the church to one of a row of monastery-type seats where university professors sit! From there I could see fairly well, and had whispered cues from my neighbors on either side - in German.

"Each worshipper received a green-leafed twig, in lieu of palm branch, and some received flowers, including the professors, one of whom gave his to Ann. A lady was quite busy caring for details of the service related to worshippers (taking burnt candles away to make room for others, giving twigs, preparing twigs, placing a sheet of paper for my professor-neighbor to kneel at an appropriate point, giving us wrapped cubes of bread to eat - large platter for the worshippers.

"The service was rich in ritual and symbolism. Each important element of the service was brought into the sanctuary in processional, sanctified, and then used - Bible, communion elements. Almost everything , including scripture reading and prayers, was chanted.

"In the evening we attended a youth service in the Evangelical Church in which the program was provided by a Youth for Christ team from the United States! There were six of them - four boys and two girls - all students taking a semester out of college. They sang and gave testimony about the meaning of prayer and witness in their own experience. They were sincere, warmly personal, shallow, and effective. Their singing was good in quality - gospel-song in type, distinctly subjective. One of the best parts of it was the singing of one stanza in Greek. The leader, named Collins, spoke for a half-hour on five questions young people often ask. He had a good approach to young people. He spoke in a slangy, casual style that was extremely difficult for Mr. Kuriakakis, the pastor of the church, to translate, but he did it fluently.

"The total effect was undoubtedly good. The pastor took care that there was no altar call, no chance for excess. Interested persons were invited to come and talk to members of the team, and some did.

"What a day of varied forms of worship!"

Back to the work of CWS.

What was being done?

A Mr. Metzler told us that CWS was a distribution center of food and supplies. $4,000,000 a year was distributed to 2-3 million people. About $1,000,000 worth of clothing was distributed to these same 2-3 million people. They worked in the villages to develop the entire community. They helped the farmers develop their land, showing them better methods of farming. However, they hit the problem of very poor soil, so the project was not moving as fast as they would wish.

CWS supplied materials for the World Coucil teams, the Congregational Christian teams, and the Mennonite teams. For their sewing project Reginald Helfferich gave them $1000. Some of the older people were knitting stockings. We visited the sewing center and saw some of the clothes being made there. These people were refugees and the sewing project enabled them to earn money while they were establishing themselves. They were limited as to the length of time they could work on this project so they would not become dependent upon it for their living, and also to keep it as a "relief" project in the eyes of the Greek government and not a tax paying business. The clothes that were made were given to the refugees. Mr. King was asked which they preferred - materials or money. He answered, "Both." If there were factories to which CWS could have contributed sufficient remnants to make it worthwhile sending, this would have been a great help because there was a limit to the amount of material that could be bought. He emphasized that this material had to be sent to CWS and could not be sent directly to Greece. The more that was sent to CWS, the more they got proportionately. Money was always needed to buy materials because the material that was sent was not always suited to their purposes (wool for winter clothing).

We also saw socks that were knitted by old folks in homes and then distributed to needy people. Here again - one project helped in two ways - made the older people feel useful and helped those who could use the socks.

We could not go to see the village work. The planes to that area sometimes flew and sometimes did not. Then you had to proceed by jeep or horse. It was all too uncertain for the time we had.

The Congregational Chrisian work

Before coming to Greece, we did not know of the mission work of the CC Church in Greece. Under Mr. Newell Stewart there were several aspects to the work:

1. A Social Service Center in Athens which was much like a Settlement House in the U.S. The Stewarts' home was close to the Center; they lived with the people. This had contributed to the success of their work. The Center provided a place of recreation for children and young people. About 400 children used it. They also had a "study room" to which children could come to study and get help in their work. This had raised the standard of the work done by the children in school. They had a small library for the children, the only "free" library in Athens at the time. It was most inadequate but they hoped to add to it when they had sufficient money. The Center provided classes for adults in sewing, cooking, health, etc. They had classes in English as well. Usually there were 25-30 women in the classes.

2. Village work. There were 31 people on the staff of the CC program; 9-10 were social workers; some were agriculture specialists. They worked in more than 30 villages as well as Athens. Like CWS they sought to help the people help themselves. They hoped to set up a center where people from a village could come to study the problems of their village to see what they could do. In this center they hoped to set up "model" homes, farms, "farm patches" - everything that would help them improve their living. At that time the social workers went into the villages and tried to train people in the tasks that had to be done. The CC projects used only Greek people except the top leaders. They trained people first. This made the work proceed more slowly but had more lasting effect. The excellent village work of Deryl Troutman (former student of Lancaster Seminary) was mentioned. He went to Greece to give aid at the time of the earthquake and stayed to become a leader in the village work.

3. School of Social Work. Mrs. Stewart reorganized the School of Social Work and was proud of producing such fine students that they were accepted by Smith College (in U.S.) graduate school. Of course they encouraged only their very best to go to America for graduate study. Every year 6-8 more social workers were trained. This school was then related to Pierce College.

4. Pierce College was really a private school at the High School level. About 700 girls attended. They were constantly in need of English teachers (preferred a 5-year term). They also need an administrator. The Stewarts urged American teachers to

consider this possiblity.

Whenever called upon, the Stewarts worked with the Greek government in setting up centers of social work.

European churches were building houses in the Macedonia area.

What needed to be done

As I write these notes in 1989, I must keep reminding myself and those who read these notes that this was written 28 years ago. Times have changed, but we need to remember how it was then in 1961.

1. Continue food and clothing relief. This was vitally important as long as there was a refugee problem because the Greek economy could not supply these needs and would not be able to until the refugees were contributing members of society . Because many of these were older people (Armenians, Rumanians) they would need help as long as they lived.

2. Continue working on World Refugee Year Project. The U.S. was the one nation that failed to become aroused about the refugee problem. The non-Greek refugees must be moved out of Greece fast. The new "Parole" system, passed by Congress in 1960, enabled more people to enter the U.S. and was therefore appreciated. It was unfortunate that they were labeled "parolees" because of the connotation the word had in America. However we should have done more about the World Refugee Year, particularly because it was pushed very hard on the world by President Eisenhower. Countries of Europe were doing something about the "hard core" cases. Sweden had taken many of the emotionally disturbed people. Holland or Switzerland had taken epileptics. Unfortunately the U.S. would take only the physically fit and emotionally adjusted persons. This was a sad commentary upon our nation.

When in Austria, I was given gifts by the refugees there. I decided I would write home to get some gifts to give to refugees, possibly some handkerchiefs from the people of St. Peter's Church in Lancaster. They sent me 25 handkerchiefs to give to refugees as I visited them around the world. I gave a number of these handkerchiefs in an old folks home in Greece. These were all refugees - some for as long as 42 years. When I gave a hankie to one woman, she cried and said, "I have no one - no one. I lost all in Armenia." Some kissed me to thank me. They were so grateful. I said in my notes that I wished the

women of St. Peter's had sent me 50 hankies. I guess even that would not have been enough. As I gave one hankie to a woman, two other women were watching me. I gave a hankie to each of them too. One of these women spoke seven languages.

We visited a hotel that had been converted into a refugee camp. The great foyer was partitioned off into 40 rooms, in each of which a family lived. The partitions were like our beaver board and I wondered about a fire hazard when they would need to have heat. I was told that there never was heat - it never got below 30 degrees in Athens. One father told us his children had never lived in a heated house. This same father proudly told us that his son had led his class in school. He called the boy to meet us.

We visited a camp of barracks and quonset huts. Our guide had been told to be careful, particularly about taking pictures. These were "new" refugees and might be sensitive about their situation. There was a little fellow who was really cute. I thought the mother might be proud to have his picture taken. Our guide and I walked up to an older woman. The guide told her that we were Americans. Immediately they became excited and others came to join us. Lee said, "This looks like a wonderful picture. May I take it?" As soon as our guide started translating, the ladies' hands went to their hair and shawls - women are women the world over - they want to look nice when they have their picture taken.

When the picture taking had ended, a lady asked us to come to visit someone who was facing an operation. Our guide did not know if we would care to go, not knowing the condition. Of course we would like to go. It was the woman's husband. In a strange country, they were both frightened at the prospect of surgery. She wanted us to cheer her husband and pray for him. While the guide and I went to see the husband, a man came out of a quonset hut to talk to Lee. He appeared to be a well-educated man, perhaps a professor. He asked us to tell Americans they look to us for help.

Many Greeks who had come to America helped those in the homeland by buying a car and shipping it to relatives in Greece to be used as a taxi, thereby enabling them to earn a second income, or perhaps their only income. This was far better than sending them money which would gradually be spent and disappear. It gave the Greeks in the homeland a sense of independence - and provided the best taxi service in the world. A taxi was never far away.

Jordan

In 1961, because of what the state of Israel had done to the Palestinians (Arabs and Christians), if a person's passport had the stamp of Israel on it, that person would not be allowed to enter other Arab states such as Jordan and Pakistan. If you carried two passports, a person could have one stamped by Israel and the other presented at Arab airports. Believing this to be flying under false pretenses, we refused to do this. Consequently we made no plans to go to Israel because we had made arrangements to go into Pakistan. We were sorry to do it this way, but had hopes that some day we could return to Israel, which never has happened.

While in Jordan we were told of a letter from Bishop Dibelius of Germany and the Bishop of Frankfurt, asking if they could help in the Arab problem. The letter said that they (the Germans) had received so much from Christian churches, they would now like to do their share in helping others. They would like to send a group of young Germans to assist in whatever way they could be used. There was wonder and amazement in the voice of Mr. Nasir that this should be happening and appreciation of the offer. He said, " I am going to accept their offer. I certainly can use them." We urged him to accept the offer . It would be good for both nations.

The Jewish Problem

This next portion will be a quote from my writings at the time we were in Jordan which expresses my feelings at that time and which I continue to hold at this time (1989):

One of the great tragedies of our time was the `so-called' settling of the Jewish problem. Two points stand out strongly in our minds as we stand in the midst of it.

1. Jews who had been maltreated, almost decimated as a people, have given the same kind of treatment to another people. It is true that they have not put the Arabs into gas chambers, but they have stolen the food (the land, the source of food) and life from a people who were doing them no harm. The Jews have not learned a lesson in love and humanity toward others, as a

result of the inhumane treatment which they received. In taking land that did not belong to them and forcing a people into starvation without care or concern for them, they have created a greater problem for themselves.

2. The Jewish problem is still unsettled. It has just been transferred from Europe to the Middle East. The sooner they (the Jewish people of the world) realize this and try to rectify the great wrong they have done, the sooner will come a right solution to the Jewish problem.

Another point which we must bear in mind is the part that the U.S. had in this unfair partition of land. Although the British paved the way after WWII when the final decision was made (to establish the state of Israel at the expense of Palestine), it was the Americans who opened the gates. It is the Americans who bear the blame. The British made the promise to the Jews, but they maneuvered the Americans into the execution of their promise. Hence, in the minds of the Arabs, the Americans are the culprits.

The Amnerican attitude is a little hard for the Arabs to understand. We refuse to recognize Red China on the ground that it was `miliary conquest' - not the will of the people that made China communist. Yet this `military conquest' was done by the Chinese people themselves - not from the outside. On the other hand, we recognize the conquest by Polish, Hungarian, Bulgarian, Rumanian Jews over the land of the Arab people of Palestine - a land to which the Jews had no right.

Our foreign policy doesn't make sense, does it?

The Problem of Arab Dislocation

1. A matter of history: The Arabs have lived in Palestine the last 1300 years; the Jews but about 200 years of that time. To the Jewish people, according to their history (in the Bible), this is the "Promised Land" - the land God promised them. This is not in the Arab history. As Labib Nasir (an Arab Christian, head of the Jerusalem YMCA) said to us, " If the Old Testament is interpreted as God promising the Jewish people a secular state in the 20th. century, then I must reject the Old Testament."

2. A matter of geography: In productive land, Palestine was a poor land. Very little land away from the coast was productive

because of the lack of soil depth. Which part of Palestine did the Jews insist upon? The land along the coast - the great productive area, the only large area capable of producing food in abundance. They also insisted on having the coast because it was the outlet to the world.

3. The Jordan River: As the land was partitioned, the Jordan River ran through both Jordan and Israel; it was the only river in Jordan. When we were there (1961), Israel was threatening to dam the Jordan River in Israel and divert all its water into Israel, leaving Jordan completely without water. If you were Jordan. what would you do? There was only one answer: appeal to the country of Lebanon, the source of the Jordan River, to divert the river to Jordan before it reached Israel. The Jewish government was howling to high heaven and the U.S. press that Lebanon was going to divert the river, not mentioning that it was Israel itself that had first planned to divert it for its own use. We saw the land of Jordan with its lack of soil depth and lack of water.

The Refugee Problem

When Israel was formed, 1 Million Arabs were displaced. The population was increasing at the rate of 25,000 per year. In ten years there would be 250,000 additional. (By 1989 there must be at least a million more.)

In the so-called "frontier villages", people living along the border of Jordan and Israel were not displaced but the land owned by them was given to Israel. As a result these people were not eligible for UNRA aid because they were not displaced. No consideration was given them because the land which they owned and on which they produced their food and earned their livelihood was given to Israel. These people would have starved had it not been for the aid of the Christian churches.

That is the end of the quote written into my notes, but I must add this comment to the above. When we returned to Lancaster, I felt so strongly about the injustice to the Palestinians that I asked to have a conversation with some Jewish people in Lancaster to explain what we had seen and what our feelings were. I spoke with a schoolteacher who arranged it for us. We met with a rabbi, a lawyer, a doctor and my schoolteacher friend. I started to explain what we had seen. Before I had really started, the rabbi interrupted me and condemmned us for being anti-Semitic. He talked for at least 10 minutes, never giving me a chance to speak. Finally I broke in with, "But you

haven't heard what I am going to say. How can I be anti-Semitic, if I have not spoken?" The doctor insisted that I be given a chance to speak. I told them what we had seen: children and families forced to live in caves; thousands of people living in congested, makeshift housing; villagers living just beyond the fertile fields which they owned and no longer could use, having no source of food or living income; the best land being given to Israel; the holy city (to Arabs, Christians and Jews alike) of Jerusalem being divided. The six of us talked for two hours. I tried to help them see that these young boys growing up in caves and refugee centers with no hope for the future would in ten years be adults and would be wanting to fight for their rights. The Jewish people would be in a situation similar to that in Europe. The rabbi was the spokesman for the group and he would not hear anything I had to say, except that it was anti-Semetic. Finally, I said to them, "Don't you care what happens to these Arabs?" Said the Rabbi, "I couldn't care less." The evening ended on that note.

I spoke a number of times on this problem, but it was only one of many injustices which we had seen in the world and to which I spoke.

<u>What was being done</u>

31 feeding stations had been set up in Jerusalem, Hebron, Neblus.

9,000 school children were fed one hot meal daily; doctors examined children and prescribed necessary supplemental diet. We saw the children's lunch of crushed wheat and dried beans which the children ate hungrily. This was in a resettlement village.

7 milk centers: 4 in Jerusalem, 3 in Hebron area. UNICEF supplied some, Oxford Committee in England, CWS.

UNICEF gave some dry rations: vegetables, etc.

CWS gave flour, rice, beans et al.

Some USA surplus food.

10 pounds of flour per month per child, plus a loaf of bread.
11 health clinics - no government or UNRA clinics.

5000 people a month cared for by doctor.

13,000 people a month cared for by nurse.

Clothing distribution center in Jerusalem: a list of eligible people was given to the center by UNRA; this list told the number of people in the family and ages; 22,000 families (5-6 people in a family on the average, amounting to at least 100,000 people) were given one bundle of clothing a year.

We saw the bales that came in from the U.S. and have pictures. Each one had a code number, indicating men, women, boys, girls and ages. So when the helpers opened a bale, they knew what to expect. These were put on shelves with proper markings. We saw the boxes in which layettes were sent. They had to make 5000 layettes last year because only material was sent.

Loans (we do not recall by what agency): up to 300 dinars ($2.80) for those with promise, to be paid back in monthly installments, with 2-3 months to get established before repayment began; no interest. Persons given loans had to show that they had skills: shoe repair, photography, blacksmithing, silversmithing, mechanics.

World YWCA Center at Jericho for women.

Village food distribution: took food to villages three times a week (31 villages); kept careful account of what was given; gave formula milk for childrem, helped mothers learn how to use it for children of different ages (UNICEF); sugar, skim milk. Provided meals for children from nearby schools. Gave much rice, lentils, potatoes. Needed a room where people could eat in bad weather - usually preferred to eat outdoors, sitting on the ground.

Villages needed teachers for the schools, needed a cooperative society. Poverty here very recent - since 1948. We met a social worker - Sumayya Bishara who was in Israel until a year and a half before. She had fled her home in 1948 but returned home very soon, walking three days to get back; was employed by the Israeli government to work with the Arabs. Her brother came to Jordan and she followed to keep the family together. T. Bannorah was the driver of the station wagon which took us to the villages; good driver; spoke English freely; had good relationship with the people on the frontiers.

Talitha Kumi

We visited a girls school run by German deaconesses, with their Mother House in Dusseldorf. Prior to the partition, their school was in Jerusalem and was taken over by the Jewish people without recompense. The schoolof this Order of Deaconesses had bbeen in Jerusalem 110 years. They were rebuilding a beautiful school called Talitha Kumi, near Bethlehem. The ground was terribly rocky, but they wanted a garden to supply the school with nourishing food. So they gathered the rocks and used them to make small walls for gardens about 6'x 6', bringing up soil from the valleys to fill in the squares. There must have been 30 such gardens. We have pictures of these gardens, which are beautiful as well as utilitarian. Those gardens took about 10 years to build. They planted about 10,000 trees as well.

The E&R Church helped to build two dormitories which Reginald Helfferich dedicated. While they were building the school building, they were using dormitory rooms as class rooms. In 1961 there were 158 girls in attendance, 15-18 years old. Most of them were resident students, only a few commuted from their homes. 95 were from refugee families; 87 were orphans; 75 were without fathers. There were 6000 applicants when the school first opened. The curriculum included: academic studies, music, three languages (Arabic, English, German), child rearing classes, domestic training, and teacher preparation. Every girl had housework to do. There were 6 deaconesses serving, 11 teachers (5 of them former TK graduates), 5 part-time "masters." The non-teaching workers were all refugees. Girls came from four religious faiths: Moslem, Greek Orthodox, Roman Catholic, Protestant. All were required to go to morning prayers. There must have been classes for younger students because my notes say that the teaching of Arabic and English began in the first primary class and German in the fifth.

The school Talitha Kumi got little help from Germany except from the Mother House which built the main house. The E&R Church contributed through Dr. Helfferich and CWS. The deaconesses were expecting to receive only 4% of the value of their school in Jerusalem, Israel. In 1961 they still needed additional financial help, as well as books in the three languages. They did have chickens, rabbits and goats but did need 6 cows.

Lee had written his impressions of our visits to these centers in Jordan which I will quote here:

"My most vivid impressions are of the current work of the churches rather than of historic sites, and of the sharpness of the present Arab problem.

"An excellent work is being done by church representatives in helping the Arab refugees and the dispossessed. The Int. Christian Council through its distribution center, its gifts of food and clothing to the people of 31 frontier villages, and its aid to strategic programs was good to see. This is a highly personalized work, centering in the Rev. and Mrs. A. Willard Jones.

"The Jones' had lived in Jordan for about 40 years. For a long time they were at Friends' Boys' School in Ramallah. Currently AWJ is director of the Int. Christian Committee. This body coordinates the work which is done with the help of CWS, Catholic Relief, and some basically Protestant bodies that choose to work outside CWS, e.g. Lutheran World Federation. The Jones' are intensely pro-Arab. They have won the friendship, respect, and gratitude of the Arab people. It is either with warm friendship, as from the family who met us along the road between Jerusalem and Emmaus on Sunday afternoon (April 6), or with the deep gratitude that people express when speaking about the Jones'. They will be very hard to replace when AWJ retires after this year.

"We have the feeling that people (recipients) think a little too much of the person through whom aid is given and too little of the large number of donors who have made the aid possible. Perhaps this is an inevitable corollary of the kind of freedom of action which the E&R Church has given Reginald Helfferich. We want the Reginald Helfferichs and the Willard Joneses to be able to work quickly and freely to alleviate need where it occurs, but I wish it could be accompanied by a stronger sense of the concern which American Christians are expressing through CWS. One has the feeling that American aid is accepted without Arab realization that it comes from the very same people who, they say, care nothing about the Arab situation.

"It was good to visit the food distribution center at Biddo. The friendly people there were quite different in attitude from the Arabs of Libya and Morocco: the mother who met Ann with friendliness as she smiled and extended her hand; the cook at the feeding station, clean. efficient, and friendly who had picked flowers for someone and gave them to Ann and me.

"The King Ghazai School for Boys had been in operation for just seven months; had more than 500 boys 8 years of age and up from 6 villages. Under an Arab headmaster and with 17 teachers,

it provides fundamental and vocational (agriculture and wood) education. Seven young men from a training school are currently there for observation and practice. The headmaster asked the teacher of English to come in to tell us about their work.

"The building is made of beautifully cut stone. Currently many men from nearby villages are working on the grounds. They are building a soccer field, basketball court, garden area, and a well to conserve rain water. Stone is crushed to provide level areas, or is built into retaining walls. Sometimes they must cut through solid rock with hand drill and blasting. The well is being dug with E&R funds, after the Van Dyke visit.

"Near Jericho we visited the refugee camp (resettlement area) which had been operated for more than ten years by the YMCA. 30,000 people live there. They had thought it would be quite temporary when it was begun in tents. Now they have small permanent buildings and expect to go on indefinitely. Aid is given in the form of a supplemental meal each day for children, and in the form of clothing. More important is the vocational training which is gradually expanding (wood, iron work, basketry, automotive mechanics, etc.). The aim is to help the person to become self-supporting. At first the agricultural Arabs resisted the manual and mechanical vocations. Now, however, these vocations have standards and status, and boys want to get in.

"We had several misconceptions before we came here. One was that Arabs and Bedouins were somehow synonymous. It was good for us to meet some professional Arabs and see the lovely new stone houses that are being built near Jerusalem. There are Bedouins and there are wealthy Sheikhs, but they are by no means the whole Arab world.

"The Arabs are good farmers. As a result of `the Trouble' in 1948, they lost the more fertile land. What they have now is the most rocky ground we have ever seen. Bit by bit, terrace by terrace, they are cleaning out the rock and beginning to raise crops and plant orchards and gardens. At the King Ghazai School, they plan to carry soil from the valley to make their gardens at the new school! They tell us that wherever an Arab lives, there are flowers. The flowers have not yet come in the gardens of the houses outside Jerusalem, but undoubtedly in a few years they will be blooming.

"The second misconception was that we were not prepared for the cold heartlessness of the Jews against the Arabs. And they seem to be getting away with it, even with the U.N.!

"During the warfare, the Arabs spared Hadassah Hospital

and the Hebrew University just outside Jerusalem. At the same time the Jews were destroying Arab facilities. The Jews have been allowed to keep the University buildings and the hospital, though neither can be used (an Israeli hill surrounded by Jordan). Hard to believe but the Jews keep a garrison and arsenal there and are allowed to bring food and replacements through Jordan every two weeks."

A 1989 note: things have changed considerably since 1961. Bad as they were then, the life of the Arabs is much more desperate now. It is too bad the warnings were not heeded then.

I wish to thank those people in Greece and Jordan who helped us see and understand their work, particularly Kimon Farantakis and the Stewarts in Greece, and the Jones' and Labib Nasir in Jerusalem.

When we started on our long trek in 1960 from the U.S. around the world, we were not prepared for the world-wide partitioning explosion that had convulsed the world. We had read about it, but we had never "felt" it. What a convulsion there was on Planet Earth, following WWII.

As Lee wrote in one of his letters home:

"Our hearts were heavy much of the time in Asia. In country after country, we heard the story of partition and tension. ..... In Pakistan we saw Moslem refugees from India, as well as the tenant farmers whom some of them have displaced. In India we saw Hindu refugees from Pakistan. as well as the world's most overwhelming problem of squalor and over-population. (3,000,000 refugees in and around Calcutta; 100,000 sleeping on railroad platforms.) In Ceylon it was the struggle between the Tamil minority and the Sinhalese majority who have taken control and are consolidating their position, not always wisely. In Burma it was the pressure of insurgents who have been threatening villagers and driving them into the cities. In Hong Kong, of course, the heavy shadow of Chinese communism was everywhere. We had the impression of a world in turmoil, while the forces of peace were pitifully weak.

"Resulting from the tension among races and nations are the hordes of refugees. We had seen the statistics, as you have. But now we have seen the people, and our hearts were torn all the way from Hamburg to Hong Kong."

The Problem

The partition of India probably brought about the greatest migration in the history of the world - Hindus from Pakistan into India, Moslems from India into Pakistan, hundreds of thousands of human beings fleeing for their lives; some put on trains to go into India, then massacred as they approached the Indian border with the train sent flying across the border (wild, we think, without an engineer).

CWS began in Pakistan in 1954 but was dropped in 1957 because too much was going into the black market. Resumed in 1959 after 19 months on basis of new agreement with the government.

Christians in Pakistan were particularly great sufferers. Before partition they had been a tolerated minority. After partition, they suffered discrimination. One lady told us that

only about one per cent of the Christians were employed. We became very conscious of this when we were in Lahore. We had planned to stay in a hotel, but were asked to stay in the home of Dr. Burch Schneider to be "American" company for Mrs. Schneider. She was having a most difficult time coping with life in this Moslem country. To provide work and income for families in Lahore, Mrs. Schneider was required to hire household help. The two servants she hired were men whose families came with them to live on the Schneider property. One was a Moslem, the other a Christian. There was constant bickering among the families, becoming violent at times. Unable to speak Urdu and settle their problems, Mrs. Schneider was completely frustrated day by day. Finally she fired the Christian and kept the better worker, the Moslem. In a very short time, Christians of the community came to Mrs. Schneider, telling her that she had to take the Christian back, saying, "If you, a Christian, will not give him work, he will never find work and his family will starve."

In a report on unemployment and education among rural agricultural population and the contribution of the Christian community, we learned that:

> many Christians lived in villages; they were chiefly connected with agricultural work; they worked for Hindu landlords who had gone to India and were replaced by Moslems. The Moslems, who were refugees, could not afford workers and sometimes preferred to have work done by relatives. Christian people had lived in these villages for generations and had no place to go. Since their main work had been agriculture, they had been given agriculture rights. They had worked as "athreis" and "sepis" for generations and now could not get work. This unemployment was not limited to Christians but was general. The question was asked, "Must these people be relegated to remain unemployed and uncared for and slowly allowed to become a source of disturbance in their vicinities? Something of this kind is bound to come if they must continue to live at this starvation level."

Special features of these people:

A. Handicaps
   1. No other profession but agriculture
   2. Have no land
   3. Have not sufficient capital to buy land

B. Assets
   1. Very good working knowledge of crops and

agriculture
2. Good strong physique
3. Accustomed to tough work
4. Willingness to do hard work, day or night.

Some land had been given to Christians engaged in agriculture, but not owning land, when the canal areas began to be colonized toward the end of the last century. Report listed their accomplishments:

Sheikupur 1900, Martinpur-Youngsonbad, chak 37 : high school for boys, middle school for girls, primary school with separate building. all run by men and women of the village, hospital run by local Christian doctor;

Lahore Clarkabad: high school for boys, training school for girls, middle school for girls; hospital;

24 such villages, some with less schools.

These schools were open to children of all communities, from surrounding villages; had done more for education of country than many other more fortunate villages.

The purpose of this report was to ask for land for these people - largely Christians, but also Muslims, who were in similar situation. In giving them land on which they could live, it would help improve education.

Another request for aid was sent to "The Honourable Minister for Minorities," Rawalpindi, Pakistan (31 Jan. 1961), showing contribution of Christians to education, government service, etc.; showing necessity of importing food to feed people, when land and people were available to produce food in Pakistan. It was not intended that they be "communal" but must look to use of skills of minorities who often were overlooked or denied opportunities.

In the beginning after the partition, the problems were so horrendous that time to organize relief efforts properly was not possible. Relief was provided by any agency that was nearby. By 1961, relief and rehabilitation were organized and tremendous work was being accomplished.

What was being done in Pakistan

There was a two-fold program in Pakistan:

1. Relief and rehabilitation, particularly in East Pakistan (Bangladesh).

2. Economic development

a. industrial: scholarships, schools - should have a full time man to deal with applicants

b. agriculture: (1) revolving loan scheme - the first one that worked; lent up to $50 to individuals

(2) land-leveling project in Thal near Sindh desert, 225 miles north of Lahore; 2 Mennonite COs here for three year period; equipment provided by CWS development program

Poultry project in Raiwind: Christian Institute, Methodist and Presbyterian to demonstrate egg production, including incubator use.

Lockmaking project about 100 miles north of Lahore: most Pakistani keys fitted any similar lock. The Superior Lock Co. had 20,000 different lock patterns. This company was organized through the school to give the students experience in operating an organization.

In 1960 the total value of supplies imported into West Pakistan: $700,000; into East Pakistan $100,000; 50% was U.S. surplus.

Karachi, Pakistan, 1961

Flying into Karachi, Pakistan, was for Lee and me like flying into a strange, new world: haughty, grand-dame camels as the beasts of burden, strange carts that were sometimes taxis, most of the men in baggy trousers, unpaved streets. But the women were beautiful with their colorful dresses, even those who came to the refugee centers to learn a vocation.

In the Pilgrim Camp (Hajji), 25,000 people were living in huts of straw, tin, and mud. In 1958 when morale was low, the army took over and made dramatic changes: cleaned up smuggling, cleaned up streets, improved housing. Under Gen. Azam Kahn 50,000 houses were built in five months; 30,000 people were moved in 2 days; pulled out of the sea enough bolts of cloth to keep sewers busy for 12 months.

What was being done

Miss Fox of the YWCA was our guide to help us see what was being done. The YW program began with relief; set up clinics; to supplement the family income, began to teach embroidery work for which there was a ready market. The World Refugee Year (UN) program had made a great impact, offering to help with any big project that was suggested. The Swedish government was a partner. CWS was there. I cannot separate entirely what each had done, so for the most part will tell what was being done, not by whom. They were all cooperating.

The YW asked for facilities for a small medical clinic with two sections. The government agreed if they would take care of an information center. By 1961 they had quarters for 10 rooms, served 5 mornings a week, up to 190 people a day. There was a staff member in charge of the center; business men offered to help. The YW sponsored sports; had teen clubs where vocational training was given; drama, crafts, singing, and painting were taught. They had cooking classes for women. Young housewives were given homemaker courses, care of children. There were YW classes where were taught: lteracy, floral arrangement, dancing, local history, first aid, sewing, leadership training.

Girl Guides had sent a Guide Leader who taught literacy on the basis of "each one teach one," and also gave help in the regular shcool program.

With help from "World Refugee Fund," it was hoped by Bishop (not sure if that was a man named Bishop or the Bishop of the Episcopal Church, think the latter) that a really imaginative program could be developed in Pakistan: build up to 20 schools and hospitals which the church would operate, with help from the YW and YM. The government offered the land, offered priorities to get materials, but there was delay. The government wanted information centers which Bishop said the church would finance. By 1961 they had quarters which they expected to rent, with the aid of the Karachi Development Authority.

We visited a medical clinic. Here 3 women volunteers spent every morning when clinic was open; nurses were also volunteers; a woman Pakistani doctor gave her services several mornings a week (as I recall the rapport between the doctor and the volunteers was not too good). One of the volunteer nurses (an American living in Karachi) was so exhausted that she was not sure how long she could continue.

We visited the Cottage Industry Project where embroidery work done by the women was sold. The plan was to learn a skill that could be used while the women were in their homes. Since the purpose of the project was to provide a source of income, the articles were made to sell in the Western market: table linens, napkins, skirts, aprons, appliqued pictures. Also some Pakistani crafts were used - working bits of mirrors into material, a Sindhi craft from the Sindhi desert. The YW was facing a question: should the YW limit itself to training, or should it go into a commercial venture?

Early on in the Hajji (Pilgrim) Camp there were 11,000 or more refugees; in the Korangi resettlement area 7,500. The men had some form of work, but 2/3 were below the "breadline." Aid was given more wisely in 1961 - not tractors with no spare parts. The Swedish government agreed to send a staff for a technical institute. They taught clothes-making and were just about to open a clothes factory; they taught cabinet making and planned to open a furniture factory next. The Swedish government expected these projects to be self-supporting in ten years and would then pull out.

There were health education projects and educational programs that taught social responsibility for refugees, as well as cooking and child care for young wives and girls about to be married.

CWS brought U.S. surplus corn meal, milk powder, rice, vegetable oil, shortening. Also material aid from CWS centers:

blankets, clothing, CROP materials. At that time (1961) there was sufficient clothing. There was a problem of the type of clothing required. Baby clothes and men's clothing could be used. CWS gifts were duty free; the ocean freight was paid by the U.S. government; the inland freight by the Pakistani government.

CWS was on committee of West Pakistan Christian Council.

By 1961 there were 350,000 people in Korangi. Planned to build more facilities in order to care for about 2,500,000 people ultimately, in five satelite towns around Karachi.

Lahore, Pakistan, 1961

Flying from Karachi to Lahore the land appeared bare, desert-like, until we saw the Indus River and the first vegetation. Apparently irrigation from the Indus made the difference between land that was barren and land that was fruitful. From the plane the line between the desert and the cultivated land was very sharp, as though the two had been cut apart with a knife.

The Problems

The problems in Lahore were the same as in Karachi: partition, migration, refugees. This should have been the title under which the history of many parts of the world in that time was written. Also in some villages in the Lahore area, the landlords and employers had been Hindus. When they fled to India the landless people suffered greatly because they were without livelihood.

Dr. and Mrs. Max Lowdermilch were missionaries in a Christian village which served 6 other villages in health, school, and community improvement. They were trying to start a program of apprenticeships. They discovered after a survey that many Christians, who were allowed to buy land very cheaply, never did pay for it. So they did not hold title to it. Now (1961) when they could have borrowed on it, they could not because they did not own the land.

What was being done

Washington State University

Because we stayed in the home of Dr. and Mrs. Burch Schneider of Washington State University, the program about which we heard the most was the program sponsored by that University. In 1954, 20 faculty members and their families came as a team to work on the horrendous problems of Pakistan. These 20 included nurses, doctors, teachers, social welfare workers, psychologists, sociologists, agricultural experts, nutrition

experts, etc.

The sociologists set up a department in the University to train social welfare workers. Doctors and nurses set up nursing schools and a hospital. Social welfare people worked with the refugees. Agriculturalists helped develop land to best advantage. Each faced difficulties of which those facing Dr. Schneider were typical.

By 1961, three families remained. Dr. Schneider was serving as a nutrition consultant and was doing research in animal nutrition and production. Dr. Schneider was asked to advise poultry farmers. Could only find one hen and one rooster, both poorly fed. Talked with the people about developing a program but got nowhere. So brought in poultry to demonstrate a nutrition program for poultry. Set up three pens of 50 chickens each; fed one a normal Pakistani ration, another a poor ration, and the third a good ration. News of the success of the third ration spread rapidly. Dr. Schneider was pleased. When some farmers brought their poultry in to be fed, Dr. Schneider discovered they were bringing in their fighting cocks. The farmers wanted to improve the vitality of their cocks.

Dr. Schneider started a village cattle feeding program. Bought cattle which the farmers thought were ready for slaughter. The diseased cattle were eliminated. Fed the remainder (12) with a good diet of material readily available in the area and at a low cost which the farmers could afford. One element was molasses, which was waste material of a sugar factory, always thrown away. Dr. Schneider bought the molasses for 60 annas for 80 pounds. At the end of one month he was offered 100-124 rupees for animals which had cost him 40 rupees and which had been given 30 rupees worth of food. People from many villages watched the experiment and were deeply impressed by its success and wanted to participate in the program. One problem arose: as soon as the sugar mill manager saw that the molasses was useful, he raised the price to four times the amount he had charged Dr.Schneider at first. This was so high that the farmers could not afford the molasses.

<u>Technical Services Association</u>, 20 Queens Rd.

Managed by Fredel and Elsa Peter, who were from Switzereland. They had just come back from a furlough, so that we did not meet them. The Association was begun by a Mrs. Paul (?) who during the partition was a teacher and felt she had to do

something to relieve the terrible poverty. She had gotten 4 women together and began making things to be sold. The group grew to about 30 women. The Peters had the same idea, so they combined with Mrs. Paul but thought it would be better to make things for export; began making things which would sell overseas. In 1961 they had work for 400 women and did shadow embroidery and knitting. They exported to Canada and England, with a little to N.Y.

They had set up a simple, open air shelter: a bamboo roof held up by posts to shelter them from the sun. Women came here to work, away from the discord and distraction of their homes. Their work could be supervised and the women had a pleasant time together. Children were sometimes brought along. At the center in the city, a school had been set up to teach the children while their mothers worked. We saw some of the children's handwork - picture frames made out of cigar boxes, decorative chains also made of cigar boxes, dolls and doll houses. The children sang for us, recited poetry in English and in Urdu. We took their picture and let them take a picture.

Legal adviser

A recent (1961) service of the West Pakistan Christian Council was the deputization of Jacob Isaac, a 31 year-old attorney, as Legal Lands Adviser to the Economic Development Association of the West Pakistan Christian Council. This was the legal arm of the Economic Development Committee, in which Dr. Schneider was very much interested.

In his report for March 1961, Mr. Isaac reported on four of the cases which he was currently investigating. We have notes on the third of the four cases:

III QILA MOOL SINGH CASE

On 27.3.61 three ministers belonging to different United Presbyterian Churches came to the legal adviser at 4:00 a.m., informing him of the grave situation of 30 Christian families. They were the Christian tenants belonging to Qila Mool Singh Tehsil and district Gujranwala. The actual fact of the case was that the allottee of the land wanted to shunt the Christian tenants out of the holdings of the land which they had been cultivating for the last 40 years.

The police officer, with the consent of the allottee, arrested 30 Christian tenants while they were saying their prayers in

the church on 26.3.61, making a criminal case against them. All this was done so that the Christian tenants could be removed. The legal adviser and the three U.P. ministers went to Lahore. They explained the situation to the Martial Law Authorities at the Assembly Chambers Headquarters, Lahore, as the said police officer, along with the said allottee, made such remarks at the time of the arrest, which remarks fell under Martial Law Regulation (20). The Legal Adviser stated the facts of the case to the Lieutenant Colonel on duty at Martial Law H.Q., Zone B. After listening to the whole story, the Colonel ordered an inquiry to be made immediately. Later the Legal Adviser pleaded the case of the tenants in the court of A.D.M., Gujranwala and got them released. The said allottee had already filed a civil suit in the court of Tehsilder against the Christian tenants which was being pursued.

People whom we met

The only person we knew in Pakistan before going there was Mr. Inayat Masih, whom we had met in Switzerland and who had invited us to Pakistan to see what was being done there. Mr. Masih had a tea for us one afternoon where we met some very interesting guests:

Dr. and Mrs. Brown, United Theological Seminary, where his field was New Testament. He said he does not occupy a chair, he slides along a bench!

Dr. and Mrs. Bonn (?), a hand-writing analyst(?).

Dr. Lane, from Colorado, at United Christian Hospital, now on Foreman Christian College Campus; soon to move.

Dr. Burch Schneider

On another occasion we were dinner guests of the Rev. and Mrs. Max Lowdermilch, Methodist missionaries with an interest in agricultural missions.

And, of course, Dr. and Mrs. Burch Schneider who were our most gracious hosts while we were in Lahore.

Dr. Schneider introduced us to Mangta, who told us his story, interpreted by Dr. Schneider (see "Mangta, son of Mahtab", Presbyterian Life, 8/15/60 p. 8). We include that story here because we think it should be kept:

Mangta

As a boy, Mangta was often with a well-known missionary

(Stickler?) on fishing trips et al. Later he attended a school headed by a liberal educator who was not content with rote learning. Dr. Schneider told us that Mangta's straightforward thinking reflected those early experiences.

At partition he was among the dispossessed. Previously he had farmed for a Hindu landowner. His work was to put in the rice crop. This took about four months. Most of the rest of the time he gave to church work.

In 1955 Mangta came to Dr. Schneider asking for work, bringing a good reference from a missionary. At that time he and his family had had no food for 24 hours, and felt that they could no longer accept help from fellow villagers. Dr. Schneider employed him in the Washington State Project and found him to be one of the most sincere and responsible of men.

In Lahore Mangta organized a Christian group, arranging for a meeting space in one of the bazaar areas. Later he moved to one of the villages and began working with the villagers there. Christians in that village were somewhat fewer than formerly, as they went to the cities seeking work. Mangta was one of two literate elders in the congregation.

The session saw to it that services were held each Sunday, conducting the services themselves, if no pastor was available. Only recently had they secured a young seminary graduate as pastor. They had a Sunday School for children, taught by a trained teacher from a near-by institution. Women were not on the session, but were responsible for cleaning and decoration.

Mangta was among those who believed that the people of the congregation should be responsible and not rely passively on the pastor. (An almost Roman Catholic clericalism was a handicap in many Pakistani Protestant congregations. People looked to the pastor for advice, doles and everything.)

On one occasion, Mangta went to Karachi (200 miles) to take a delivery on a shipment of goats from CWS. He wanted to see the ocean. Because of a delay in their arrival, Mangta had to wait a month. He used the time to look up Christians in Karachi, especially those who had come from the north. They came to appreciate him so much in that month that they had a huge picnic for him before he left.

When Dr. Schneider went away for a month (1960), a Moslem Ph D was put in charge of the project. In addition to his graft, he had Mangta transferred to other and less significant work (night watchman) and charged him with sleeping on the job. He also brought charges against most of the other native Christian

employees. When Dr. Schneider returned, he brought Mangta back, and also arranged for him to receive a tract of 25 acres of land on a loan basis. This took place in the fall of 1960, just in time for him to get in a wheat crop. His Moslem neighbors, knowing that he did not have the time and equipment, turned out in force to help. The first day he found 15 men with plows and oxen; the next day nine more came; the third day still others. It was done in time. This land was part of the land that he had farmed for a Hindu land owner just before partition.

When Mangta first came to the Washington State U. project, he brought his 11-year-old son along with him, a very capable boy. The boy had not been to school, but was Biblically literate. Now (1961), at 17, the son was in Independence, Iowa, going to Jr. High School, living in the home of a Presbyterian elder. He was doing well in school, although he had some difficulty with abstract subjects. In school he was popular, was active in student government. In church he was active in the youth group. The group had planned a missionary program for the congregation, in which Mangta's son was to be the preacher. The week before the service, the committee got cold feet. Mangta, Jr. pulled it out, almost alone - calling committee members to remind them of their assignements, calling most families of the church reminding them to come. The service worked out well. Later Mangta, Jr. spoke in a church service and at a family night gathering.

When (through Dr. Schneider) Lee said that Mangta must be very proud of his son, he made a long reply in Urdu (grateful to God for his son and that God had sent Dr. Schneider, like Philip explaining the Gospel to the Ethiopian).

In appearance, Mangta had a strong face, unshaven, with a mustache, penetrating eyes, face lighted up occasionally by a smile.

Needs still to be met (1961)

A proposed hospital was needed to replace the hospital facilities set up on campus when refugees arrived and several campus units were turned over to them.

Personnel needs suggested by Dr. Schneider (1961):

1. Agricultural missionary to teach classes and seek out worthy persons for land grant loans; to teach in vocational school, and act as advisor to Christians who receive land through

German fund of 200,000 DM from German Church to Economic Development Association of West Pakistan Christian Council.

2. A business advisor. Should have Christian cooperative society experience to encourage thrift saving. A retired banker?

3. Small industry consultant. To help develop needed small products that were not then available.

We wish to express our thanks to those many people in Pakistan who made our study possible, especially the Schneiders. I hope I told your story well.

The organization of this writing about India will be different from the writing about Pakistan. The tasks were so horrendous and diversified in India that it is difficult to delineate in logical order the problem, the action, the needs. We vsited national church leaders, mission leaders, as well as CWS centers. We visited mission stations. We saw some of the work of CWS. We talked with national church leaders about the future structure of the Christian Church in India. We were guests and went with our hosts as they pursued their tasks. We visited places as tourists, but will omit that part in this report. We kept our notes in narrative style and will write in that style.

We had difficulty in making hotel arrangements through SAS Airlines. We would have been stranded a number of times if it had not been for Christian friends who knew we were on the way and had our schedule.

We arrived at New Delhi about 8 o'clock in the evening and found Mr. and Mrs. Malelu and their granddaughter there to meet us. A good thing it was, for SAS Airlines had left no word for us about the oft-promised hotel reservation. The IAC hostess tried to check, but the SAS office was closed. We wound up in the Malelu guest room. Spoke our minds (again) in the SAS office the next day, and hoped we had our reservations for most of our India stops.

Mr. Malelu was a retired banker, in charge of Emergency Relief Work in India.

Sunday was a fabulous day.

At 8:45 A.M. we attended the foundation-stone-laying ceremony of the Mar Thoma Church in Delhi. The service was partly in English and partly in the dialect generally used in the Mar Thoma churches. A Mar Thoma priest presided, with men (apparently from the congregation) reading the scriptures. The Anglican bishop, acting at the request from the Mar Thoma Metropolitan, officiated in the ceremony and preached the sermon.

At least 300 were present for the ceremony, sitting on chairs under a large canopy. The Mar Thoma Church had been basically in South India. However, some members had moved to Delhi permanently and others came for short term work or on visits. About 300 family units made up the membership of this church. Each had agreed to give one month's salary toward the church building!

The Tibetans

At 11 A.M. Mr. Malelu had arranged an audience with the Dalai Lama of Tibet. He asked if we would care to join him and Mrs. Malelu. We were delighted for this very great and unexpected privilege. The Dalai Lama and many of his people had fled from Tibet to India after the Chinese took over their country. He was staying at Hyderabad House in Delhi, now used by the Indian government for VIP guests. There were several security check points, but no particular scrutiny. In the first waiting room were several men in Tibetan clothes. Then we were shown into another room, huge and gracious. After a few minutes we were called to another room where the Dalai Lama met us.

He was a young man (in 1961) - 25-28 in the robes of his office. He appeared curiously detached, calm, assured, yet seemed a bit shy. After greeting each of us, he indicated chairs, (Malelu, Lee Gable, Dalai Lama, Swarzendruber, interpreter.) The ladies next, with a small space between. It had the effect of putting the ladies opposite the Dalai Lama but rather far away.

After Lee made an opening expression of our concern for Tibetan people, Mr. Malelu said that friends in America and Geneva were concerned to know of the needs of the refugees from Tibet. As this was being translated, the Dalai Lama lowered his head for a moment, as if considering a reply, then replied that the greatest need was for land. After that came the need for schools and hospitals. Some schools had been established, but more were needed. A center, apparently dealing with handcrafts, and having a vocational function, also had been established. The Tibetans had brought their own craftsmen along, but there was a lack of teachers.

Many Tibetans brought sheep with them when they left their homes, but most of the sheep had died for lack of grazing. It was doubtful that it would be wise to import animals from Tibet, because climate and other conditions were different and would have created difficulty.

The Dalai Lama said that he had faith in Mr. Malelu who "knows the needs of the people." The very next day, leaving at 6 A.M., Mr. Malelu, Mr. Swarzendruber and Mr. Agmans(?) left for Mysore to observe the condition of the Tibetans there and to estimate their needs. We were also at the airport that morning when they (CWS representative and Mennonite) and Mr. Romano (Roman Catholic) left for Mysore.

The Tibetans first entered India in the eastern provinces, south of Tibet and north of East Pakistan. Several camps were established there, one of which had at least 8000 refugees there at one time. These had been resettled in other places. Most were in the Kashmir area, to the north, much like Tibet. About 3000 had gone to Mysore, where the India government had given them unused woodland which they

were clearing. In all there were said to be about 30,000 Tibetan refugees in India. Others were coming constantly. About 4000 were just inside the border of India, not cared for. Another 4000 were working on road-building. This was, however, temporary employment.

Church World Service in India

The famine in Bengal in 1946 and the partition of India and Pakistan in 1947 brought the refugee problem to India and continued for two and a half years. Mr. Bhatty did the rehabilitation work and Mr. Malelu did emergency work. In rehabilitation work they developed pilot projects which the churches took over.

For purposes of administration and support of its aid program, CWS had divided India into seven districts, with a person responsible for each. In the seven districts there were about 400 distribution centers, for each of which there was a responsible person. This was a marginal responsiblity for such a person as a Y secretary. For each distribution center, there were about 25 local feeding stations. They were located in such institutions as schools, for the sake of keeping the distribution responsible. This meant about 10,000 centers through which the churches were working to meet the nutritional needs of India.

Contributions of used clothing would have had little value here, because the type of clothing worn here was so different. Mr. Malelu said they could use bolts of clothing to good advantage.

Allahabad

We went to the Agricultural Development Institute, orginally established by Missionary Higginbottom in 1910, and were impressed by the practical vision of it. The Institute had a three-fold program: research, education, and extension. We saw the dairy and poultry research program. Mr. Schneider, whom we had come to know in Pakistan, assisted in developing this program. We saw the Home Economics Program, supported by the Ford Foundation, which was to be led the next year by Miss Pansy Ventura, an Indian lady. In 1961 there were about 450 students enrolled.

A high point for us came when the director of the dairy unit told us of the proposed grant of needed machinery from UNICEF (about $40,000 worth), if they could have modernized the building according to specifications. But that cost of $15,000 they could not raise. After some months, in January, 1961, came a letter from UNICEF asking them to show that they could finance the building changes. That was the first letter opened that day. The second letter opened was from Reginald Helfferich, promising them $10,000 for the project. That

letter turned the tide!

As we said before, this was a practical place. Its leaders kept in touch with the best that was available in materials and procedures. They also kept in touch with Indian villages so that they could develop workable plans.

1. They devised plows and cultivators that were bullock-drawn and that farmers could afford. We met Mr. Borpujari, who either owned or managed the plow factory, and his wife and children - a delightful family.

2. They used charcoal stoves in the home economics building, rather than electricity. Used cement table tops and drains.

3. They cross-bred cattle for best combination of heat-tolerance and productivity. The Brown Swiss could stand higher heat and were more adaptable.

4. They tried to set up cooperatives with farmers in nearby villages to provide a guaranteed market for their milk.

5. The home economics course was being planned so that about half of the student group would be village workers and become trainers of those who would be homemakers in the villages.

The Home Economics Institute

The Institue was the only one of its kind in India in 1961. The Ford Foundation was involved in this work. They expected 70 - 80 students in the next year, with one representative from each state. The students were 15 - 25 years old. The Institute trained the gramsevak and the gramsevaka. The gramsevak was the male village worker for the government. He worked in 10 villages. The gramsevaka was the female worker for the government, working in 5 villages. Since 1955 there had been 500 such workers. The Institute trained these workers so that they could adapt their work to a particular village situation. The girls trained at the Institute went out to train other gramsevaka.

All the work at the Institute was aimed at the village level. The students were taught, among other things, how to make baskets from waste rice straw and dyed with herb dyes. Those baskets were available for sale in the U.S. A letter to the Institute would have brought them.

"Arhar" was a product the villagers were urged to grow. The peas were used for food, while the rest of the plant was used for fuel. This saved the cattle dung, the usual fuel, for manure, thereby enriching

the ground to raise better crops of ahar and other food.

The work of the gramsevaka was to: (1) make contact in the village; (2) learn the needs of the village; (3) help meet those needs. The gramsevaka taught: cooking healthy meals, baby care, child care, preserving foods, knitting, patching.

The Bachelor of Science program was a 4 year program. There was also a 2 year intermediate program. All students in this program were required to do extension work one month each year. $200 was the cost of keeping a girl in the school for one year.

Nagpur

We arrived at Nagpur at night, expecting to go to a hotel where we had made reservations. We were met at the station by the missionary, the Rev. Theodore Essebaggers, with a thermos of cold lemonade. After that ride on that terribly hot night, nothing could have tasted better. Ted planned to take us home but we insisted that we had really made a ruckus with SAS about their poor service in making hotel reservations and we should not be the one to foul this one up. We called the hotel which had closed for the night and had no record of any Gables. So, gratefully, we accepted the invitation to spend the night with the Essebaggers. They evidently had had experience with strange church visitors arriving at night with no place to go, because they had already set up on the lawn two beds with a canopy of mosquito netting for two weary travelers. We were very, very grateful for these two angels of mercy, the Essebaggers. There were times when we thought that Lee and Ann Gable were very silly to make a trek like this on their own, but we would not have exchanged this trip for anything in the world.

It was in Nagpur that we began to see the mission work of the E&R Church, as had been suggested by Dr. Theodore Seybold, retired missionary living in Harrisburg, PA. We had been told by the Secretary of the Board that this was the wrong time of the year to see mission work in India because all the missionaries would have gone north to escape the heat. Fortunately, we got to India before most of them had left. Much of the work of the missions at this time dealt with the same problems that CWS was dealing with, but the mission program was of longer duration and had not the sense of emergency that we saw in the work of CWS. There was also the educational program and work in villages that had been on-going for 100 years.

We met with Mr. Bhatty who, with Mr. Malelu, was in charge of Relief Work. Mr. Malelu was in charge of Emergency Work and Mr. Bhatty was in charge of Rehabilition Work and Development. As the program of Rehabilition and Development grew, they hoped to have the churches

take over, with the national office acting only in an advisory capacity. The national office would provide some finances for pilot projects but did not want the people to be dependent on help from outside. Since the government is a Welfare State, some of the work would be taken over by the state. Mr. Bhatty spoke about the relationship of the Indian churches to the mission boards abroad. He said the old patterns of the church must change; a new relationship must be forged with the mission boards. He said that church work was the responsibility of the Indian churches. Mission boards should follow the pattern off CWS, which responded to requests for specific help which the Indian churches made. Mr Bhatty said that he wished that all the denominations in the U.S. would form a united mission board, so that the Indian churches would need to send their requests to only one body. However, he did mention that some Indian church leaders did not want to assume full responsibility. He was not sure that missionaries would want the change. He said that in industrial towns they had been bringing people of all denominations together, forming a union of self-supporting churches. In those areas many more people were accepting Christ. Mr Bhatty suggested that there should be a consolidated board of missions in India to which requests should go. The church of S. India was not completely consolidated. The Church of N. India wanted to have problems of integration solved before it began. They were asking for the help of the government in solving the legal problems.

We met a Dr. Thomas who was interested in developing simple health education materials. Many villagers would not go to hospitals but would turn to pastors and teachers for help. Dr. Thomas discovered that the pastors and teachers needed simple health guides for such occurences. A booklet Better Health had been prepared and translated into village vernaculars. There was a need for simple reading materials for the new literates. They had learned to read and then discovered there was little to read. There was need for audio - visuals in teaching preventive medicine - flannel graphs, etc. The problem of over-population in India was great. Information about reproduction was necessary. One of the great problems was the feeling by the people of India that children were a form of wealth. When a person was old, the presence of many children would make life more pleasant. They would be like money in the bank. (Mrs. Malelu had expressed this opinion to Ann in Delhi, when she asked Ann how many children she had and Ann "confessed" to only two while Mrs. Malelu had eight.) The Indian government was concerned about over-population, but there was public apathy. The government was pressing for sterilization.

We also talked with Dr. Wilder who told us about the Medical Association in India, which was older than the World Council of Churches. In 1926 an overwhenlming number of doctors were licentiates with no degree. Most worked in Christian hospitals. Now (1961) with government hospitals available, it was difficult to get staff for the

Christian hospitals. Only Indian Christians would enter the nursing profession. Paramedical workers were being trained. Nurses were taking courses in mid-wifery.

Raipur

After an over-night train to Raipur in an air-conditioned train (the Essebaggers thought of everything!), we were guests of the William Bauer's, president of the Indian Mission of the E&R Church. Just before dinner, Lee and Mr. Bauer attended a ceremony for giving reading certificates to 14 railroad porters and rickshaw drivers who were the first graduates of this new program of the Gass Memorial Center. At least 150 people attended. Some sat on the floor, some on chairs, others stood. Those receiving the certificates were urged to continue their reading and to tell others about the program. Lee and Mr. Bauer were presented to the group and stayed for simple refreshemnts. Lee remembers having a few grains of something like grains of rye. Later, Lee learned that the man presenting the certificates was Daniel Francis, who later came to Lancaster Seminary as a student.

On Sunday we drove to Bisrampur and to the leprosarium at Baitalpur. We went to church where the people sat on the floor. They had a small choir with tambourines and a cymbal-type instrument. Indian lyrics were sung. At the leprosarium, Ann visited the women's area. Later we walked through the ward. Saw hands that could be used again as a result of the tendon operation. A young Nepalese chap who had leprosy needed a kidney stone operation. Because of his leprosy, he was refused at other hospitals. Came here and had the stone removed. Then he discovered his hands could be restored. His face shone with hope.

There were about 500 patients in this hospital. Because they were trying to keep children away from the infection, there were fewer children in the hospital than formerly. There were more leprosy cases reported than formerly, probably because the new treatment gave them hope of being cured. It was touching to see the gladness of people to see the Bauers. One person said, "I have seen my father and my mother. Now my stomach is full."

I think I recall from memory (not notes) that children whose mothers were in the leprosarium were given a place to live because they would have been rejected in their home village, having been exposed to their mothers. They would have died if they had not been cared for here. I am not sure of this but believe it to be true.

On Monday morning, we saw the mission school where Miss Hedwig Schaeffer was the teacher. The girls were taking their final examinations for the year. They made a colorful picture in their

beautiful dresses and dark skins.

We visited the Gass Memorial Center. It had been almost destroyed during a riot but most of the traces of the destruction were gone. The $65,000 loss was never recovered, because insurance did not cover rioting. A good community program was being operated there (1961) with game rooms, meeting rooms, sports, chapel, library and reading room, residence rooms, bookstore. There was a second bookstore in the bazaar. The Center conducted 10 literacy centers.

We took an air-conditioned train back to Nagpur where we met Dr. Moses, president of Bishop College. Then took a late plane to Madras. (I can't remember what we did about sleep at such times!)

Deenabandupuram

We took a late plane and arrived at Madras at 6 A.M.; went to a hotel for breakfast and a clean-up. Then took the Madras-Bombay train to Tirrutani, where we were to be met by the Rev. Joseph John, director of the Deenabandupuram development project. Mr. John was away, so we were met by his father-in-law and son. We rode with them 17 miles in a jeep over roads and non-roads to the village of Deenabandu - beyond electricity. This development project had been suggested to us by Dr. Helfferich, as an example of what was being done by the Indian people themselves, with support from outside agencies like CWS. Money was the chief support because the Indians of that area could not have supplied the money.

We had lunch and a short rest, saw the work in Deenabandu, and then spent five hours visiting villages, travelling by jeep.

The project at Deenabandu was begun a number of years ago, I believe, by Rev. John and his first wife who was a doctor. She established medical clinics in villages in the area around Deenabandu. We experienced the benefit of one of those clinics. Lee had lost his voice, which we thought was an alergic reaction to the dust raised as we drove over the roads in a jeep. He was treated at one of the village clinics. His sinuses were cleared completely and he had no further trouble for a number of years!

After the death of his first wife, Rev. John had remarried, this time to an educator. We saw in the village of Deenabandu the work of the educational program which she had either developed or was continuing. The educational program began with Kindergarten and continued to vocational training for the boys and homemaking skills for the girls. I inquired as to why the girls were not given vocational skills as well and was told that there was not sufficient money. At the moment the teaching of homemaking skills and health education for the girls was thought to be the best use of the money available.

In the vocational program we saw tailoring being taught. A man could do this work in his own home or in a small shop in a village and become self-supporting. He would not need to go into the city for work. The teacher of tailoring at Deenabandu had himself learned his skill there and, in appreciation, he had come back to the village to teach others. We saw young lads who had been taught to make "Nehru" hats. Wearing one of these hats was a symbol of "graduation."

Another man demonstrated the spinning of thread, using his feet as well as his hands. The making of toys which could be sold inexpensively was another skill taught to build up income. The girls who were learning home economics and health education appeared happy, healthy and beautiful in their colorful clothes.

In that 5-hour tour to see villages, Rev. John's father-in-law was our guide and interpreter. These villages were not villages with refugees from Pakistan or Tibet. They were villages for landless Indian people, mostly from the lowest caste of the Hindu caste system.

At some villages wells were being dug, wells large enough to serve an entire village. The digging was done with the simplest tools. The men carried the dirt from the hole, basket by basket on their shoulders. They were making by hand bricks to line the well and laying them out in the sun to dry. When the well was dug and the water flowing, gardens were planted, using the water from the wells for irrigation. To conserve water, rather than planting a grove of coconut trees, the coconuts were placed around the garden, thus drawing their moisture from the water used to irrigate the garden. When the wells were dug and the garden planted, the landless people were brought to the area to build their homes and start a new life.

Pumps were used to draw the water from the well. At the time we were there (1961), there was one pump for six villages. The pump would be carried from village to village as needed. When I returned home I told the story of Deenabandu and the Rev. and Mrs. John all over eastern Pennsylvania and sent back to them through CWS enough money for six pumps. My sister herself sent the money for one pump.

We visited the spot where a central church was being built for four villages. About 50 people were there to greet us with garlands of flowers, boys with drums. We discovered we were part of an impromptu parade to the nearest village. It was the men and boys who paraded, the women and girls waited for us in the village and watched by the side of the road through the village. We were served simple refreshments which we accepted.

We greeted the villagers with the traditional Indian "hands-folded-together" greeting. I recall one woman standing close to a house, pointing to herself as if asking me to greet her which I

did. By this time Lee had completely lost his voice. So I was the one to greet the villagers. When that church was built later, we were sent copies of the dedication service and pictures of the people assembled.

We went to visit a village that was burned in January, 1961. The fire lasted one and a half hours and destroyed all but two houses. They had plans for a new village. We saw people making tiles for new roofs. Next, bricks would be made. Both had to be dried in the sun.

At one village I was given glass bracelets to wear but they were too small to go over my broad hands. I was told that I must accept them. I did and years later gave them to my young granddaughter. The village women tried to put flowers in my short hair but the flowers would not stay. I could feel something was being done to my hair but did not know what it was. When I was told what was happening, I took a bobby-pin and secured the flowers in my hair.

We returned to Deenabandu about 9 o'clock that night. The children of the village were waiting for us, having prepared a program of song and dance for us. I was desperately tired, but was told this had been planned as a gift for us. Even the kindergarten children had stayed up waiting for us. We could not go to bed without "accepting their gift." The kindergarten children sang songs for us. The older children sang and danced for us. Earlier in the day when we were resting before our long trek through the villages, one lad had pulled a fan to make us cool as his "gift" to us. He was out in the hot sun pulling the rope while we were in the shade of the room enjoying the breeze which he made. I told him he did not need to do that. Mrs. John came in to tell us that this was what he had chosen to do for us. If we did not accept it, he would have no gift to give us.

Needless to say, we slept well that night in a lovely house, some distance from the village. We thought we were all alone, away from all other people. We had some trepidation in our hearts. The next day we were told that a young man had slept there in the house unknown to us, to be sure that we would be safe.

The next morning (6:30 A.M.!) we went to the area where new villages were to be built for leather workers and landless laborers. We learned that men with a certain skill (like leather workers) usually lived in the same village. We passed villages where "dyers" lived; saw their dyed thread hanging in masses to dry in the sun.

We returned to Madras by jeep and train, as we had come, and stayed in a hotel there. We were to fly to Ceylon to visit our friend and former student, Ruby Navaratnasingam. We had learned of the difficulty in Ceylon between the Tamils and the Sinhalese. We were not sure if we should go because a curfew had been imposed on Jaffna, our destination. We got in touch with the American consul in Madras

who assured us that we would be safe, but with a 6 P.M. curfew we probably would not have much fun. That story is told elsewhere in the story of our travels.

Calcutta

My heart was wrenched terribly in Calcutta, twisted by the agony I saw, until my heart actually hurt. I had never really experienced a physical "heart ache" before. As a young person I had read about the terrible living conditions in this city in India, worse than any other city in the world because of the great masses of people living there in utter despair. It was called the "Black Hole of Calcutta" then. To this great mass of people the partition of India had brought (by 1961) 3,300,000 refugees, with more still coming. In the partitioning of India, 2/3 of the state of Bengal was given to Pakistan.

As we flew toward Calcutta, I saw some miles away a tremendous storm to the right of our plane - a huge black cloud rising hundreds of feet from the ground into the sky, lightning flashing in and out of the great black cloud. I called it to Lee's attention. We had never seen anything like it before. The tremendous cloud literally hung over a certain section of land. I still have it vividly in my mind's eye. Not long after, as I looked out the window, I saw the same cloud. I said to Lee, "I don't believe it, but we have been here before. There is that same cloud."

In a short time we heard the voice of the pilot over the inter-com. "You may have noticed that we have been circling. That great thunder storm, which you see, is hanging over the city of Calcutta. It is too dangerous for us to fly into it. We have been granted permission to land at an Indian airbase to wait until the storm subsides. Because it is a military base, we will not be allowed to leave the plane."

We landed safely, but with the air-conditioning shut off, we almost suffocated. Finally the pilot said that he had asked permission to leave the plane. We were allowed to leave and enter a room, but no one could leave that room. There was no water or refreshment of any sort. We remained there for several hours.

Finally the pilot announced that, although the rain storm was continuing in Calcutta, the electrical storm had ceased. It would be safe to continue our journey. (Because we had taken out a heavy insurance before we left the States, this was one of the times we said to each other on this long trip, "We may not survive, but the girls will be taken care of.") We entered Calcutta in a driving rain. Our trip into Calcutta seemed to be a prediction of things to come.

As we drove by taxi to our hotel, we saw thousands of bodies with

their cloth "dhoti" (?) wrapped closely around them, lying against buildings, trying to get some protection from the pelting rain. Where there was a canopy or portico over the sidewalk, body after body was stretched out, lying tightly packed, one against the other, like "sardines in a can." I had heard that expression all my life, now I was seeing it in real life.

Lee remembers that arrangements had been made by Dr. Helfferich with a Mennonite CWS relief station to aid us in seeing the problem and the work that was being done in Calcutta. They had arranged for us to meet with a Mr. Krohn. As it turned out, when he had heard that Americans were coming, he had asked to speak with us. We were afraid that he thought we were CWS VIPs, and hastened to assure him that we were not. That did not matter to him. As he talked, we came to realize that he really needed someone to talk to. He was so overwhelmed by the situation in which he found himself and the utter hopelessness of it all, that he could no longer bear it. He had to let it all out to someone. And we were the ones who stepped off the plane.

Mr. Krohn had come recently to be the CWS and WCC representative in Calcutta. He was a Dean in the Danish Church. The Indian government was pressing CWS and the WCC for action. The Denmark Church or the Norwegian Church was asked to supply a man immediately to head up the program. Mr. Krohn was selected to fill that post. He had been in India for ten years as a missionary, a superintendent of a school, and was given a two year leave-of-absence from his position to start a work in Calcutta. Russell Stevenson was to come, but the government wanted action immediately on the promises of the WCC. Mr. Krohn came hurriedly.

For Mr. Krohn it must have been like a man looking at his home after a hurrican had reduced it to kindling wood. Where do you begin?

At the Seralda (?) Railroad Station 100,000 were sleeping every night on the railroad platform. Lee and I went to this area. We were warned not to take our cameras. They would be confiscated. Even so, after we were there, we would not have been able, emotionally, to focus our camera on the pictures we saw.

We literally saw people dying - not one, but many. We saw police carrying away dead bodies of people who had died during the night. It was a regular morning task for them. I saw a mother washing her baby in water gushing from a broken fire hydrant, muddy water taken straight from a muddy river. I saw little children drinking that same muddy water, their naked little bodies, shriveled with their flesh drawn tightly over their little ribs. And this railroad station housed only a few of the millions of people starving to death in Calcutta.

The plan of the Indian Government was to set the refugees up in colonies, beginning with 623 colonies being developed north of Calcutta. The refugees were to be gathered into camps at first, to be fed and cared for until a colony was set up for them. This was to happen for each of the 623 colonies.

Said Mr. Krohn to us, "It is one of my tasks to select the people who will go to the camps. I am the one who must decide who will go and live and who will stay here and die." It was more than he could bear to do. He had to say it out loud for someone to hear. He had been there only three days.

The government of India had set aside land "Dantcharnia" (?), twice the size of Denmark, for these colonies. The government was building dams to provide water. The soil there was good. The people could feed themselves. Mr. Krohn was asked to visit the places where the colonies were to be established and stay there to help them get started. One problem was to get enough staff. Most of them must be Indians but the person at the top should be a foreigner. A young German doctor of agriculture had just come out to help. Mennonites from the U.S. had come to head up a colony and theirs was one of the best. But 623 colonies were to be set up quickly!

However, big as these problems were, the greatest problem was to keep the refugees in the colonies. These Bengali people were city people. The colonies were in rural settings. After being settled in colonies, the people would gradually drift back to the city, bad as the conditions were there. One of the relief workers said, "It is not a matter of relief or of rehabilitation, but of psychology. They must change from a refugee attitude to a work attitude. This change will come when they get dirty hands."

When some Bengali fled Pakistan, they went north to Assam, rather than south to Calcutta. They received land in Assam, but wanted to change the language to Bengali "because they were there." The Assam people became angry and threw them out.

As interpreted to us, there were five parts to the program of refugee relief and rehabilitation in Calcutta:

1. Colony work
2. Rehabilitation of young people - industry and agriculture
3. Dandacharnia
4. Student work. At least 3000 students were found as refugees; no place to live, to sleep, to read; their study had been cut off. They were potential sources of unrest and danger. Holders of Masters degrees roamed the streets. Yet to continue their education was to educate them into unemployment. These students needed to learn to work where they would get their hands dirty.
5. Medical help.

Japan, New Zealand, Australia, Switzerland, Germany, Denmark, Sweden, England. U.S.A. (all denominations) were all contributing to the Bengal Refugee Service. The term "daya" or "mercy" was a term used by a sociologist who made a good survey, but the government would not accept the term "mercy" but was willing to accept help if given in the Christian spirit.

We visited a Mennonite relief and rehabilitation station. Met a young man from Lancaster County, PA, sent out by the Mennonite Central Committee in Akron, PA, not far from our home in Lancaster. He had been there for a year in a poultry development project and was soon to go home.

The Indian people raised chickens but in a haphazard fashion. The chickens ate what they could find, laid their eggs where they pleased. The people threw out a few grains to feed the chickens and gathered eggs where they found them.

The young man began with a few chickens in enclosures and a good diet; gradually increased the flocks until now they had flocks of 100 chickens. The villagers were just beginning to discover the monetary value of larger flocks, fed properly. Now the young man was to go home and the Mennonite Central Committee was sending out a replacement for him, but the replacement was to start a new project. The young man was upset. If no one would come out to continue his project and to continue to encourage the people to keep the larger flocks, the young man was sure the Indians would begin to reduce their flocks and revert to their old ways. His year of service would be to no avail. There must be someone sent to continue his project. Mr. Krohn agreed with the young man. Since our home was so close to Akron, we were asked by the young man to go there and explain the importance of his work and beg them to send a replacement in poultry husbandry. This we said we would do.

After returning to Lancaster, we went to Akron to deliver the young man's message. The person in charge smiled and said. "We have been expecting you. We want to assure you that we have granted the young man's request. His replacement will be there." Such was the devotion of those on the scene in India and the response of those in America trying to help.

We were told that the basis of CWS was "helps to self-help." Not only must refugees be trained, but they must be helped to get away from a refugee mentality. In the north the YMCA and the governmernt worked with some women. They had them painting cloth and making brushes. On pay day there was evident pride in working. "This is money I earned myself."

CWS also acts as an agent. Material aid sent through CWS can enter

India duty-free - a great saving in money.

We cannot forget Calcutta. We do not hear much about it after almost 30 years. We wonder if the desperate agony has ended or if people have just become accustomed to it.

We must thank the many, many people in India who helped us see what was happening and the wonderful work that was being done to at least begin to solve the problems of a truly great nation.

Burma

As we were planning to visit centers around the world where Church World Service was serving the people, Reginald Helfferich suggested that we visit Burma, seeing the resettlement villages around Rangoon and the experimental project at the village of Alezu.

Dr. Helfferich had written a letter of introduction to the Rev. John Thetgyi, director of the Burma Christian Council. We also had been in touch with Mr. Thetgyi, informing him of the time of our arrival. When we met John Thetgyi and his family, we were friends immediately. I am not sure that we ever met any persons with whom we have had such instant rapport as with the Thetgyi family.

They entertained us in their home, having a Burmese meal with them and their family. As preparations were being made for the dinner, we noticed the young girls were trying to set up a table on saw horses and were having problems. We asked if that is the way they usually ate. They told us that they usually sat on the floor to eat. We asked that we be allowed to do the same. Another considerate act of the family was to put the spicy sauces in separate little side dishes, so that we could add the spices or not as we wished, and in the quantity that we wished.

Although Burma had the same problems as did Jordan, Pakistan and India - refugees, resettlement, and poverty - these problems were not so massive and they seemed under better control. Of course, our eyes might have been different, after so lately having seen Calcutta.

The Problems

Burma was caught up in WWII. We knew little about that part of the war, except for hearing about the "Burma Road." The city of Rangoon was fought over twice during WWII. Once it was bombed and strafed and taken by the Japanese. Later it was bombed and strafed by the Americans as they sought to free it from the Japanese. Most of the buildings were new because most of the city had been destroyed at one time or another. To this destroyed city had come refugees from the hills seeking the protection of the large city. Many of them were driven from or fled from their homes because of Chinese guerillas who were maurauding the countryside. These were not Communist Chinese. They were Nationalist Chinese, using weapons supplied to them by the government of the U.S. The Chinese stole the crops, destroyed the villages, killed the people who did not flee and then took the land. With no one to protect them, these villagers came to the city of Rangoon - the city that had been destroyed. There were no homes in which they could live. So they built homes of whatever they could. Christians were a very small minority, but with the help of CWS in America, the Christian Council of Burma set to work to help the

government of Burma solve the problems of that country.

A second problem to which we were introduced in the village of Alezu, resulted from the dependence of the Burmese people upon rice as the almost complete source of food and income for farmers. The Burma Christian Council, with the help of Church World Service, was trying to help at this point.

What was being done in Rangoon.

We saw first the squatters' quarters of the refugees from the north. Here there was a similarity to the other countries, but not as many squatters. Ramshackle houses were put together of any material available, to shelter the refugees from the weather. As quickly as possible, resettlement villages were being erected. Nice, simple houses were being built along well laid out streets, although not paved streets. These were not temporary quarters, but were intended to be permanent living facilities. Thousands of refugees were being resettled here. The Burma Christian Council, with help from CWS and other relief agencies, was setting up medical clinics in various neighborhoods of the resettlement villages. The Christian churches and the government were providing hospitals. CWS had provided a van that also served as an ambulance. Simple health dispensaries were set up for the simple medical needs.

A work camp of young folks from Burma and other nations was assisting in building a medical center. A young woman from Thailand was there and was pointed out to us with love because the Thais and the Burmese were ancient enemies. Her presence was a symbol of friendship.

We saw bales and bales of clothing stored in the Baptist Church, having just arrived from CWS in the United States and waiting to be distributed. There was a dispensary of glasses, sent by service organizations, to be fitted to individuals who could use them. We saw a man repairing broken frames so that they were more useable. Nurses and doctors were volunteering their help and one full-time nurse had just been hired for a medical center. Back of the home of one of the leaders of the Burma Christian Council was a fine chicken house where broods of chickens were being raised for the Alezu project, to be given to villagers to start flocks to improve the diet of villagers. They told us that if you give rice it will soon be eaten. If you give chickens, they will not only be a source of food, but will also produce income.

Alezu

Alezu was a simple little village of about 400 persons, selected to serve as a demonstration of self-help, living improvement health-wise, and income development. Basically, we had come to Burma to see this village experiment in which CWS was assisting the Burma Christian Council.

To get to Alezu we went about 20 miles up river by river launch, where we docked at the village of Twante. On the way up river, we sat in the first class area by ourselves and the Thetgyis. On the way home, I asked that we be allowed to sit with the regular travellers. We sat on benches, I sat along side an older woman. My smile was not returned but during the trip I felt her hand run down my arm (without sleeve). She nodded a "Yes" to her friends. I suppose they wanted to know if my pale skin felt like their skin. It evidently did.

The village of Twante was a strong Methodist center, with school and church. We met the Methodist minister, who had been to the U.S., attending a world conference of Methodism. The school was not in session but appeared to be an excellent one.

In Twante we transferred to a bullock cart to travel about 5 miles over dry rice paddies. Lee had hurt his back just before leaving Germany, so he could not stand the joggling of the bullock cart. He and Mr. Thetgyi walked the five miles while Mrs. Thetgyi, their son and I rode. We passed several villages with houses built high on stilts. When the rains came, the whole area was flooded and became a rice paddy. On the stilts the houses were protected from the water. People went from their houses in boats at that time.

The villagers of Alezu, especially the children, were delightful. No "white" woman had been to the village in 25 years, so I was a curiosity. The children crowded around us immediately and had to be "shoo-ed" away so that Lee and I could rest after the journey.

All the houses in the village were built on stilts. The house we were in had no furniture, only sleeping pads. More weary than we had realized, Lee and I were glad to rest. As I lay there I could here the soft voices of the children. I said to Lee, "I can hear the children." We could not see them in the room, nor at the top of the ladder on which we had climbed into the room. I peeked out the bamboo curtains which had been lowered to shade us from the light. Sure enough, there on a great branch of a tree, just outside our room, sat 6 - 8 children, looking to see if they could see us at rest.

When we had rested, Lee and I went down the ladder to discover the children waiting there for us. They wanted me to play some games with them. We played and sang circle games (I wished I had been a Kindergarten teacher, instead of a Jr. High teacher). They caught on

to the songs in English and the dances very quickly. When we finished the games, we sat together. I asked them to sing for us. They did, delightfully. At the end of each song, I said, "Very good!", liltingly. After they had finished, they asked us to sing a song, which we did. When we had finished, they all shouted, "Very good!", in the same lilting way I had spoken. It was strange to hear your own voice returned to you.

A young lad walked on stilts for us, to demonstrate how they get around when the floods came.

Then it was time for us to see the experimental farm work.

The demonstration work in Alezu

Alezu was being used as a demonstration village to show poor villagers how their life ccould be improved. The Burmese people had rice as their one-staple food. The Burma Christian Council, with the help of CWS, was demonstrating the value of a diversified diet and the use of different agricultural skills. Vegetables and fruit were the big diversification of diet. A vegetable garden was planted within the village to provide seeds for distribution. Outside the village a large field was being plowed for vegetable cultivation and later for irrigation. They had what they called a "coconut nursery." Coconuts were laid under a roof shelter of coconut fronds to protect the young shoots from the intense sun. They would remain there until the shoots were strong enough to stand the sun. Then they were laid out on top of the ground where the grove of coconut trees was to be. Experiments were being made with pineapple plants and sugar cane. Mango trees were already productive. We stopped to talk to a man who was gathering a large crop of mangoes from his tree. We were told that if you plant a shade tree, that is all you will get - shade. If you plant a fruit tree, you will not only get shade but you will get friut to eat and income from what you sell.

The Burmese people had always eaten fish but it was a limited diet. Now a large pond had been built where fish could live and grow the entire year and were easily caught. This would give the villagers a good source of protein the entire year. We were there at the end of the dry season, but there was still sufficient water for the fish in the pond.

Pork was always part of the Burmese diet, but the Alezu project was to help the villagers improve the quality of the pork. We saw some porkers but they had not yet reached the quality of Lancaster County pigs.

A school without walls was being built. School was not in session while we were there, so the space was being used to protect building materials from sun and rain.

All this was being done to show other villagers how their health and life could be improved.

In the evening the leader of the village asked us if we would meet in a church service with them. In a half hour 200 villagers had gathered in the church. They sang and witnessed to their faith. Mr. Thetygi sat in back of us and interpreted what was being said. We also witnessed to our faith. The man whom we had met under his mango tree said that it was a spiritual experience for him to have Christians from so far away stop to talk with him under his mango tree. We were asked to sing one of our hymns. Although we had been willing to sing with the children, we were reticent to sing before these adults who had sung so beautifully. So we didn't. I wish we had.

We stayed overnight in Alezu and left the next morning by bullock cart and river launch to return to Rangoon. From there we flew on to Hong kong.

Our contact with the Thetgyis continued in America. I had been speaking a great deal in churches in eastern Pennsylvania and in women's groups outside the state. I gave all the money that was given to me directly to Church World Service. We were to be in St. Louis, MO, visiting our daughter and family who lived in O'Fallon, MO. We decided to visit the church offices in St. Louis and give the money I had at that time to CWS personally.

While in the office, I mentioned that I wished to have a certain portion of the money to go to Alezu, Burma. To our surprise, they said that Mr. Thetgyi was in St. Louis at that very time, coming to see some of the experimental work at the Purina Food Corporation. It so happened that a very dear and honored member of the church family was being buried that day and there was no one to take Mr. Thetgyi to the Purina Farm. They asked us if we would take him. Never having been in St. Louis before, we said we would! We were pleased to have this time with Mr. Thetgyi and repay him a bit for his kindness to us in Burma. I do not remember anything about the visit to the Farm except that we saw eggs with red and green yolks. Very hard on one's appetite. The point of that experiment was to show how egg yolks could be influenced by the diet of the chicken.

After the visit to the Purina Corp. we took John to our daughter's home where he met our two-week-old grandson. We took a picture of John holding Brian Jeffery Toth and - had corn on the cob to eat.

Some years later we learned that two Thetgyi sons had moved to the Philadelphia area. We invited the brothers to our home in Lancaster. Richard, his wife Judith, and young child were able to come. There we took a picture of Lee holding John Thetgyi's grandchild, the picture to be sent on to Burma. Later, just a few weeks before Lee retired and we left Lancaster, we were entertained by Richard and Judith in their home to a wonderful Burmese meal. Much to our regret, we have not seen the Thetgyi family since.

We must thank all the heroic people of Burma who were doing so much for their country and were willing to take time for us. As I made speeches for the next ten years, the story of Burma was one of those most often told.

We flew into Hong Kong after being tourists in Thailand and went to the Ambassador Hotel where we had reservations. Our missionary friend, Sterling Whitener, tried to meet us at the air port but we missed. He caught up with us at the hotel and invited us to use a guest room in the building where several E&R missionaries lived and where the church offices were. We moved the next day from the hotel to the guest room.

In a letter home from Hong Kong, Lee wrote, "The guest room is in Lucille Hartman's apartment. We have breakfast here and our other meals in an amazing variety of places. ..... Hong Kong is an amazing place. Some denominations, including ours, work together through the Church of Christ in China, Hong Kong Council. From what we see and hear, it is doing an excellent piece of work, especially in the last four or five years. Time and time again we hear of a program or project, only to discover that it has just been started (nurseries, schools, dispensaries, motor repair training, community centers, etc.).

I must say at this point, as I write in 1989, that when Lee and I reached Hong Kong, we were exhausted. We did not take the detailed notes that we had taken in other places. The Christians and the government seemed to be on top of their problems, great as they were. The character of the Chinese people also seemed to be different. I can't explain how, but there was a difference.

Refugees

We have no record of the number of refugees in Hong Kong but we did learn that there were still 500,000 refugees to be resettled.

The refugees were fleeing from Communism in China. We talked with some of them. One of the men said he could not stand having "no life of his own." The man came out to make a new life and later planned to bring his family. Now he could not get the family out. He was dreadfully frustrated - life had no meaning. His children in China were being taught that their father was a renegade. What should he do? The suggestion was made that he should go back. He said, "You've never lived there. I cannot live there. I would just watch my children never have enough." Staying in Hong Kong, he sent money back so that they could live; was waiting until an opportunity arose to get them out.

A medical student with four years of training came out to

discover that his education was not even adequate to enter the University in Hong Kong. He was working as a lab technician; enjoyed the work but found it unstimulating and without much future for the ability he knew he had. The church was sending him to school to learn English. At 22 he hoped to get to Australia or New Zealand to do graduate study and go to medical school.

A young man from Shanghai came to the center. He was to have been sent to the northern provinces of China or to Siberia. So he fled. He had training but could get work only in a textile mill in Hong Kong.

We heard the story that food raised in China was shipped to Hong Kong to be sold. There it was bought by Chinese people to send back to their families in China. The only food that could be sent into China was food that was originally grown there. When this food entered China it was taxed 100%. The food that was sent did get to the proper people because this kept Hong Kong people buying and sending.

While we were there the newspaper carried the story of a young man who was shot fleeing from China. An ambulance took him to the hospital but he was only able to give his name before he lost consciousness.

A minor official in China learned a family was fleeing. He helped them make the arrangements and fled with them, Others were able to come through bribery.

What was being done

Housing

We had the feeling that those who were working with the refugee problem felt that things were "breaking." The most amazing aspect to us were the 7-storied apartment buildings, built in an H shape. Each apartment was a 7'x 10' one room apartment, intended to house an entire family, sometimes 6 or 7 people and 3 generations. (In my speaking engagements back home I would call my listeners' attention to the fact that most of us have a 9'x 12' rug. Imagine an entire family living on less space than that!) The cross bar of the H contained the communal toilets and laundry facilities. Each of these apartments housed 2500 people. In one section there were 4 such buildings, one on each

corner of an intersection - 10,000 people living there.

Other temporary housing was built; some on hillsides or wherever there was space.

We were amazed to learn that there was little or no juvenile delinquency in all that mass of refugees. Strong family discipline evidently prevented the chaos that could have developed. We were told that when a child was apprehended by the police, it was the father who received the punishment. So the fathers kept the children in line. We thought that might be a good idea in the U.S.!

Food dispensaries

There were food dispensaries where rice and milk were the most foods dispensed. There was no overcrowding at the ones we saw, no pushing and shoving to get food. All was in an orderly fashion. CWS, the Mennonites, the Maryknoll Welfare agency and the Hong Kong Welfare Council all participated in the food program. We recall that there was one problem - the use of surplus wheat. The Chinese people did not like the western products made with wheat. So the wheat was made into Chinese "cookies" and was easily dispensed. Some thought this was an improper use of the wheat - making cookies! - but the people did get the nourishment from the wheat and the wheat that was sent was made useable.

Education

Education was another solution to the refugee problem. Schools and playgrounds were placed on roof tops because it was the only available space. In one such roof-top school 75 children attended in the morning and 75 in the afternoon. These roof-top schools were also used as playgrounds when school was not in session. Heavy wire netting was used around the edge of the roof to keep the children from falling off. There were street level schools as well. We recall passing a school where there was a great babble of voices. We were told that this was the Chinese method of studying - studying out loud.

The Chuk Yuen School provided a nurse, clubs for children and adults, Bible classes, Sunday Schools. The roof-top schools also had clubs, Sunday Schools, and church services. But -

there were still not enough schools. The plea was for money for schools.

Educaation began with Kindergarten. We visited one kindergarten. The children were beautiful. I had never seen more delightful, expressive children in all our travels (and since!). All were beautifully cared for. From a distance we saw the mass of shack-like homes from which these little children had come, but none of the children was dirty, ragged or tattery.

Beyond the regular schools there were vocational schools. We visited a motor repair school. The school was in a two-storey, row-house type building. The mechanical work was taught on the first floor where machines could easily be brought in. On the second floor classes were held. The school had ten students at the time we were there.

There was a school for deaf children. Libraries were provided. Family counselling was available. A knitting project involved 40 girls. Some of these girls were handicapped and lived in a hostel. Others worked at home. The Hong Kong government had built a center for refugees with money from the U.S. government.

Medical care

Medical care was an important part of the Hong Kong social services. We visited the Haven of Hope Sanatorium which was a beautiful hospital. A rather large Swedish nurse was in charge. Some time before we were there, there was a desperate need of money for the hospital. The nurse suggested to Sterling Whitener that they pray. Sterling was skeptical about praying for a specific thing but they did. Shortly afterward a check arrived from Reginald Helfferich for $10,000 - the amount they needed. Both the nurse and Sterling were pleased. We were told that a York, PA attorney had raised money for a chapel for the Haven of Hope. It was not yet built when we were there (1961) but we saw the space cleared and leveled for it. The Haven of Hope provided nurses' training. We attended the graduation ceremony for a class of nurses where the wife of one of the British officials presented the certificates to the graduates, in the name of the Queen.

We looked down into the Rennie's Mill area where refugees had come by boat and settled right there on the edge of the water and gradually built their shacks up the side of the mountain. I was too exhausted and too fearful of the treacherous path down to Rennie's Mill to go down to visit it. After we had come to

Pleasant Hill, we discovered that one of our neighbor couples, Earl and Dorothy Adams, retired dentist and wife from the Chicago area, had given three years of volunteer work there at Rennie's Mill. Both have since died, so that we cannot be absolutely sure of this, but we know it was in Hong Kong.

Church Institutions

Because of Lee's interest in theological education and the educational work of the church, we visited several church related institutions and part of the Christian Church of China, Hong Kong Council.

The Theological Institute

The Theological Institute had a three year program where the curriculum included: Bible, Theology, Church History, Christian Education which included Child Psychology, and Methods of Teaching Sunday School.

The H F K Center (we have lost the name) held camps and conferences as a lay training center, held conferences for children, young people, women, pastors. The youth groups met in one-day conferences. Space and programs were provided for local congregational retreats for their church leaders, officers and teachers. Rev. May led a one-day retreat at the Hong Kong Middle School for the students, with emphasis on personal evangelism. A four-month training course was held on Sunday afternoons on: Church History, Old Testament, Introduction to New Testament, Life of Jesus, Paul, How to Lead Discussions, Chair meetings, Conduct services, Lead singing. The Regional Conference for Asia was held here at the time of the World Day of Prayer.

Although we do not have record of statistics about the refugee problem in Hong Kong, we were helped to see the amazing work done there by CWS and related agencies in the face of a great refugee problem. We were and are grateful to Sterling Whitener, director of social services, for all that was made visible to us. We appreciated the kindness of Lucille Hartman to be guests in her apartment.

Since this is the last of my reports, I wish to express my grateful appreciation to Dr. Reginald Helfferich for his kindness in opening so many doors for us, to the people in Germany, Austria, Greece, Jordan, Pakistan, India, Burma and Hong Kong who made our study of the work of Church World Service possible. For the next ten years I spoke to women's groups and in church services in Pennsylvania and beyond. I stopped only because I thought that what I had to say might have become dated. I began to feel like the minister who preached all his life on one text. My text was, "Truly, I say to you, as you did it to one of the least of these, my brethren, you did it to Me." (Matt. 25:40)